

JOURNAL
OF THE
FIFTY-SECOND ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
STATE OF NORTH CAROLINA,
HELD IN
CALVARY CHURCH, TARBORO',

On Wednesday May 6th, Thursday May 7th, Friday
May 8th, and Saturday May 9th, 1868.

WILMINGTON, N. C.:

WM. H. BERNARD'S PRINTING AND PUBLISHING HOUSE,
1868.

LIST OF CLERGY,
IN THE DIOCESE OF NORTH CAROLINA, ENTITLED TO SEATS
IN THE CONVENTION OF 1868.

- *Rt. Rev. THOS. ATKINSON, D. D., Bishop, *ex officio* President of the Convention, Wilmington.
- *Rev. R. W. BARBER, Missionary in Wilkes and Iredell Counties. P. O., Wilkesboro'.
- Rev. SAM'L. S. BARBER, Deacon, Assistant to Rev. G. B. Wetmore, Rowan County. Post Office, Salisbury.
- *Rev. ANGELO A. BENTON, Rector of St. Timothy's Church, Wilson.
- *Rev. CHAS. T. BLAND, Rector of Calvary Church, Wadesboro'.
- *Rev. B. S. BRONSON, Rector of St. Peter's Church, Charlotte.
- *Rev. JARVIS BUXTON, Rector of Trinity Church, Asheville.
- *Rev. JOS. B. CHESHIRE, D. D., Rector of Calvary Church, Tarboro', and Trinity Church, Scotland Neck.
- *Rev. MOSES A. CURTIS, D. D., Rector of St. Matthew's Church, Hillsboro'.
- *Rev. LUTHER EBORN, Deacon, Missionary in Beaufort County. Post Office, Washington.
- *Rev. EDWARD M. FORBES, Rector of Christ Church, Newbern.
- *Rev. EDWIN GEER, temporarily at Norfolk, Va.
- Rev. WM. B. GORDON, Deacon, Assistant Minister at Christ Church, Newbern.
- *Rev. ISRAEL HARDING, Rector of St. Thomas' Church, Bath.
- *Rev. THOS. B. HAUGHTON, Deacon, Missionary in Washington County. P. O., Plymouth.
- Rev. THOS. G. HAUGHTON.
- *Rev. FRANCIS W. HILLIARD, Rector of St. Paul's Church, Edenton.
- *Rev. HORACE G. HILTON, Deacon, Assistant Minister, St. Thomas' Church, Bath.
- *Rev. LUCIEN HOLMES, Deacon, teaching near Asheville.
- *Rev. F. M. HUBBARD, D. D., Professor in the University of N. C., and Rector of Chapel of the Cross, Chapel Hill.
- Rev. N. COLLIN HUGHES, Pottsville, Penn.

Rev. W. C. HUNTER, teacher at Warrenton; Ministering in Church of the Holy Innocents, Henderson, and at Gaston.

*Rev. JOS. C. HUSKE, Rector of St. John's Church, Fayetteville.

*Rev. RICH'D H. JONES, Deacon, Missionary in Edgecombe County. Post Office, Battleboro'.

*Rev. S. W. KENNERLY, St. John's Parish, Pitt County. P. O., Kinston.

Rev. FREDERIC J. LIGHTBOURN, Island of Bermuda.

*Rev. MATTHIAS M. MARSHALL, Rector of Emmanuel Church, Warrenton.

*Rev. RICH'D S. MASON, D. D., Rector of Christ Church, Raleigh.

Rev. DANIEL MORRELLE, St. Paul's Church, Wilmington.

Rev. T. S. W. MOTT, Catawba County. Post Office, Charlotte, care of Jno. Wilkes.

Rev. JOS. W. MURPHY, Christ Church, Elizabeth City.

*Rev. GEO. PATTERSON, Assistant Minister, St. James' Church, Wilmington.

*Rev. GERARD W. PHELPS, Deacon, St. Mary's Church, Gatesville.

*Rev. HENRY A. SKINNER, Assistant Minister of St. John's Church, Wilmington.

*Rev. ALBERT SMEDES, D. D., Rector of St. Mary's School, Raleigh.

Rev. BENNET SMEDES, Assistant at St. Mary's School, Raleigh.

*Rev. WM. E. SNOWDEN, Rector of St. Paul's Church, Beaufort.

*Rev. BOB'T B. SUTTON, Rector of St. Bartholomew's Church, Pittsboro', and St. Mark's Church, Deep River.

Rev. LEWIS TAYLOR, Oxford.

*Rev. ROB'T E. TERRY, Rector of St. John's Church, Wilmington.

Rev. P. D. THOMPSON, Rector of Church of the Epiphany, Leaksville.

*Rev. JOHN H. TILLINGHAST, Rector of St. Luke's Church, Salisbury.

*Rev. MAURICE H. VAUGHAN, Rector of St. Stephen's Church, Oxford.

*Rev. ALFRED A. WATSON, Rector of St. James' Church, Wilmington.

*Rev. GEORGE B. WETMORE, Rector of St. Philip's Church, Mocksville, and Christ Church, Rowan County. P. O., Salisbury.

*Rev. WM. R. WETMORE, Rector of St. Luke's Church, Lincolnton, and the Church of the Redeemer, Shelby.

Rev. EDW'D WOOTEN, Deacon, Alexandria, Virginia.

CLERGYMEN RESIDENT IN THE DIOCESE, BUT NOT ENTITLED BY CANON, TO SEATS IN THIS CONVENTION.

*Rev. NEILSON FALLS, Rector of St. Mark's Church, Halifax, and the Church of the Saviour Jackson.

*Rev. J. BRINTON SMITH, D. D.

Those marked thus [*] were present.

LIST OF CANDIDATES FOR ORDERS.

JOHN R. JOYNER, General Theological Seminary, New York.

E. GREGORY PROUT, General Theological Seminary, New York.

JULIAN C. HINES, Kittrell's Springs.

JOHN A. DEAL, Bingham School, Mebaneville.

FRANK J. MURDOCK, Asheville.

HENRY N. JASPER, Wilmington.

WM. S. PETTIGREW, Scuppernong, Washington County.

JAMES A. WESTON, Middleton, Hyde County.

BENJ'N P. WINFIELD, Newbern.

NATHANIEL HARDING, Wilmington.

EDMUND JOYNER, Newbern.

JAMES W. GRAY, Newbern.

VIRGINIUS O. GEE, Warrenton.

CHARLES J. CURTIS, Hillsboro'.

LIST OF LAY DELEGATES.

DELEGATES.

ALTERNATES.

TRINITY CHURCH, ASHEVILLE.

J. L. Bailey,
N. W. Woodfin,
R. W. Pulliam,
J. G. Martin.

T. W. Patton,
A. H. Polk,
J. G. Hardy.

ST. THOMAS' CHURCH, BATH.

Geo. W. Allen,
William Gaylord,
John J. Rowland,
†William R. Boyd.

H. F. Hancock,
John H. Archbell,
J. H. Pilley,
Rob't B. Windley.

ZION CHURCH, BEAUFORT COUNTY.

Henry T. Harvey,
O. H. P. Tankard,
†J. A. H. Tankard,
Alanson Aligood.

N. O. Eborn,
W. M. Tankard,
N. W. North,
C. A. Cutler.

TRINITY CHURCH, BEAUFORT COUNTY.

Wm. J. Laughinghouse,
†E. S. Laughinghouse,
†B. L. Hull,
†Nath'l Harding.

Wm. M. Nelson,
John Crawford,
W. H. Patrick,
Frederick Grist.

ST. PAUL'S CHURCH, BEAUFORT.

†A. C. Davis,
†Henry Rieger,
†Isaac Ramsey,
†John A. Hedrick.

†C. Q. Thomas,
D. Rumley,
Wm. Alexander,
Jas. C. Davis.

ST. JAMES' CHURCH, BEAUFORT COUNTY.

†D. W. Jarvis,
Reading Blount.

Jas. H. Hoyt,
O. F. Duke.

CHAPEL OF THE CROSS, CHAPEL HILL.

†W. H. Battle,
Thos. M. Argo,
Jos. H. Saunders.

ST. PETER'S CHURCH, CHARLOTTE.

†John Wilkes,
W. A. Williams,
J. Y. Brice,
B. H. Hammond.

List of Parishes Entitled to Representation.

Trinity Church,	Asheville,	Admitted 1851
St. Thomas' Church,	Bath,	" 1823
Zion	Beaufort County,	" 1823
St. James'	Beaufort	" 1868
Trinity	Beaufort	" 1823
St. Paul's	Beaufort,	" 1856
Chapel of the Cross,	Chapel Hill,	" 1842
St. Peter's Church,	Charlotte,	" 1845
St. Paul's	Clinton,	" 1834
St. Mark's	Deep River,	" 1847
St. John's	Durham's Creek,	" 1833
St. Paul's	Edenton,	" 1817
Christ	Elizabeth City,	" 1830
St. John's	Fayetteville,	" 1817
St. Mary's	Gatesville,	" 1855
St. Stephen's	Goldsboro',	" 1854
St. Paul's	Greenville,	" 1847
St. Mark's	Halifax,	" 1822
Church of the Holy Innocents,	Henderson,	" 1842
Church of the Holy Trinity,	Hertford,	" 1848
St. Matthew's Church,	Hillsboro',	" 1825
St. James'	Iredell County,	" 1856
Church of the Saviour,	Jackson,	" 1851
Church of the Epiphany,	Leaksville,	" 1845
St. James' Church,	Lenoir,	" 1857
St. Luke's	Lincolnton,	" 1843
St. Paul's	Louisburg,	" 1846
Grace	Morganton,	" 1845
Christ	Newbern,	" 1817
St. Stephen's	Oxford,	" 1823
St. John's	Pitt County,	" 1845

St. Bartholomew's Church,	.....	Pittsboro',.....	Admitted	1833
Grace	"	.....Plymouth,.....	"	1843
Christ	"	.....Raleigh,.....	"	1822
Christ	"	.....Rowan County,.....	"	1821
St. Andrew's	"	....." ".....	"	1840
St. Luke's	"	.....Salisbury,.....	"	1824
Trinity	"	.....Scotland Neck,.....	"	1833
St. David's	"	.....Scuppernong, Wash- ington County,....	"	1848
St. Philip's	"	.....Smithville,.....	"	1851
St. Barnabas'	"	.....Snow Hill, Greene Co.	"	1868
Calvary	"	.....Tarboro',.....	"	1819
Calvary	"	.....Wadesboro',.....	"	1822
Emmanuel	"	.....Warrenton,.....	"	1821
St. Peter's	"	.....Washington,.....	"	1824
St. Luke's	"	.....Washington County,.	"	1842
St. James'	"	.....Waynesville, Haywood County,.....	"	1868
Church of the Advent,	.....	Williamston,.....	"	1850
St. Paul's Church,	.....	Wilkesboro',.....	"	1858
St. John's	"	.....Williamsboro',... ..	"	1819
St. James'	"	.....Wilmington,.... ..	"	1817
St. John's	"	.....".....	"	1860
St. Paul's	"	.....".....	"	1859
St. Timothy's	"	.....Wilson,.....	"	1859
St. Thomas'	"	.....Windsor,.....	"	1843
Grace	"	.....Woodville, Bertie Co.	"	1855

DELEGATES.

ALTERNATES.

ST. PAUL'S CHURCH, CLINTON.

Almond Holmes,
A. A. McKoy,
J. A. Ferrell.

John Hill,
Gabriel Holmes,
Wm. G. Micks.

ST. JOHN'S CHURCH, DURHAM'S CREEK.

Horace J. Butt,
Jesse J. Robason,
Chas. W. Crawford,
Chas. W. Bonner.

Edw'd Tripp,
T. R. Crawford,
Jno. B. Bonnee, Jr.
W. H. Snell.

ST. PAUL'S CHURCH, EDENTON.

†Wm. B. Shepard,
Wm. A. B. Norcom,
Jas. C. Warren,
Thos. C. Badham.

L. P. Warren,
F. W. Bond,
G. Johnston,
S. H. Hackett.

CHRIST CHURCH, ELIZABETH CITY.

Wm. F. Martin,
†Robinson Piemont,
Wm. H. Clark,
Dan'l B. Bradford.

R. B. Creecy,
W. W. Griffin,
Jas. N. Vaughan,
W. A. Harney.

ST. JOHN'S CHURCH, FAYETTEVILLE.

C. B. Mallett,
S. J. Hinsdale,
†W. N. Tillinghast,
Jas. W. Strange.

Joshua Carmon,
W. J. Anderson,
T. D. Haigh,
P. A. Wiley.

ST. STEPHEN'S CHURCH, GOLDSBORO'.

Geo. V. Strong,
†J. C. Winder,
R. T. Fulghum,
†B. V. L. Hutton.

ST. PAUL'S CHURCH, GREENVILLE.

†Richard Williams,
†W. J. Foreman,
†Nymphus E. Price,
W. M. B. Brown.

†Rob't W. Joyner,
Jas. H. McCluer,
†H. H. Lazelle.

ST. MARK'S CHURCH, HALIFAX.

Charles J. Gee.

J. B. Tilghman.

CHURCH OF THE HOLY TRINITY, HERTFORD.

R. C. Jenkins,
†C. W. Wood,
†Thos. H. Gilliam,
James L. Skinner.

Baker Hoskins,
H. H. Skinner,
J. T. Smith,
Jas. G. Granberry.

ST. MATTHEW'S CHURCH, HILLSBORO'.

†Thos. B. Hill,
James Webb,
Thomas Ruffin,
Paul C. Cameron.

ST. LUKE'S CHURCH, LINCOLNTON.

L. E. Thompson,
J. M. Richardson,
W. S. Bynum,
Sumner McBee.

DELEGATES.

ALTERNATES.

ST. PAUL'S CHURCH, LOUISBURG.

†Noah Joyner,
Wm. A. Eaton,
Joel G. King,
Thos. White.

P. B. Hawkins,
W. W. Green,
J. J. Davis,
R. F. Yarbrough.

GRACE CHURCH, MORGANTON.

D. C. Pearson,
E. J. Hardin,
J. J. Erwin,
T. Geo. Walton.

CHRIST CHURCH, NEWBERN.

Jas. V. Gooding,
†John Hughes,
Wm. H. Oliver,
F. C. Roberts.

C. W. McLean,
J. A. Guion,
J. B. Hughes,
H. R. Bryan.

ST. STEPHEN'S CHURCH, OXFORD.

L. A. Paschall,
J. H. Horner,
R. H. Kingsbury,
E. H. Hicks.

J. C. Taylor,
N. A. Gregory,
H. A. Taylor,
E. G. Butler.

ST. JOHN'S CHURCH, PITT COUNTY.

†Guilford W. Cox,
Silvester Cox,
Wm. H. Smith,
Calvin Cox.

F. Harding,
Lemuel Newborn,
Henry Harding, Sr.
Simon B. Kilpatrick.

ST. BARTHOLOMEW'S CHURCH, PITTSBORO'.

John H. Houghton,
Henry A. London,
C. B. Denson,
W. L. Garrett.

R. R. Ihrie,
John Manning, Jr.

GRACE CHURCH, PLYMOUTH.

B. M. Walker,
T. Stuart Armistead,
F. F. Fagan,
Levi J. Fagan.

S. L. Johnson,
W. W. Ward.

CHRIST CHURCH, RALEIGH.

†Geo. W. Mordecai,
†Kemp P. Battle,
Chas. E. Johnson,
†Wm. R. Cox.

†Dan'l M. Barringer,
Seaton Gales,
Jos. B. Batchelor,
R. H. Battle, Jr.

CHRIST CHURCH, ROWAN COUNTY.

J. F. Barber,
J. A. Neely,
R. J. M. Barber,
J. W. Turner.

Jefferson Webb,
Douglas Harrison,
Jonathan Barber,
Thomas Barber.

ST. ANDREW'S CHURCH, ROWAN COUNTY.

†Francis Nelson,
John Rice,
Cathew Rice,
T. D. Rice.

Jas. McKnight,
T. R. Walton,
Noah Lewis,
Wm. Heathman.

DELEGATES.

ALTERNATES.

ST. LUKE'S CHURCH, SALISBURY.

J. M. Coffin,
S. F. Lord,
John S. Henderson,
J. W. Hall.

F. E. Shober,
A. H. Boyden,
J. A. Caldwell,
M. W. Jarvis.

TRINITY CHURCH, SCOTLAND NECK.

†R. H. Smith,
†P. E. Smith,
†J. N. Smith,
†W. H. Shields.

R. H. Smith, Jr.,
J. J. Bishop,
Heshbon Bishop,
R. H. Purrington.

ST. DAVID'S CHURCH, SCUPPERNONG, WASHINGTON CO.

W. S. Pettigrew,
Josiah Collins,
Hardy Hardison,
†Wm. H. Hardison.

ST. PHILIP'S CHURCH, SMITHVILLE.

Swift Galloway.

ST. BARNABAS' CHURCH, SNOW HILL, GREENE CO.

John Harvey,
Theophilus Edwards,
J. D. Grimsley.

J. O. Swindell,
Levi A. Mewborn,
J. H. Aibritson.

CALVARY CHURCH, TARBORO'.

†Russell Chapman,
†Matthew Weddell,
†N. J. Pittman,
†J. H. Bowditch.

EMMANUEL CHURCH, WARRENTON.

†Peter R. Davis,
Wm. Eaton, Jr.,
Wm. K. Barham,
Wm. J. White.

Ed H. Plummer,
Kemp Plummer,
†T. A. Montgomery,
Thos. E. Wilson.

ST. PETER'S CHURCH, WASHINGTON.

†Thos. H. B. Myers,
†Jas. K. Hatten,
Jno. G. Blount,
Jos. R. H. Carmer.

John G. Bragaw,
David M. Carter,
Thos. M. Robinson,
D. T. Tayloe.

ST. LUKE'S CHURCH, WASHINGTON CO.

Henry Downing,
Andrew L. Chesson,
Henry G. Lewis.

John W. Gaylord,
James A. Chesson,
William R. Chesson.

ST. PAUL'S CHURCH, WILKESBORO'.

E. B. Drake,
James Gwyn.

CHURCH OF THE ADVENT, WILLIAMSTON.

†Wilson G. Lamb,
†Francis A. Boyle,
†Jos. M. Siterson.

Gideon Lamb,
Thos. E. Darden.

ST. JOHN'S CHURCH, WILLIAMSBORO'.

W. D. Royster,
Joseph Townes.

ST. JAMES' CHURCH, WILMINGTON.

†A. J. DeRosset,
A. H. VanBokkelen,
†Robert Strange,
Jas. G. Burr.

W. G. Thomas,
Alfred Martin,
James Anderson,
Geo. Davis.

ST. JOHN'S CHURCH, WILMINGTON.

†S. L. Fremont,
S. J. Person,
J. E. Lippitt,
†Jas. A. Willard.

C. D. Myers,
John L. Holmes,
Henry Nutt,
H. H. Robinson.

ST. TIMOTHY'S CHURCH, WILSON.

Jas. W. Lancaster,
†John B. Daniel,
†Thos. C. Davis,
Geo. W. Whitfield.

J. DeB. Hooper,
Josiah V. Blackwell,
R. W. Singletary,
W. L. Kennedy.

ST. THOMAS' CHURCH, WINDSOR.

T. Wilson,
W. T. Sutton,
W. S. Gray,
J. J. Jacocks,

GRACE CHURCH, WOODVILLE, BERTIE CO.

Wm. A. Hardy,
Thos. W. Thompson,
Thos. J. Pugh,
Stephen A. Norfleet.

H. F. Williams,
Jos. J. Pugh,
Frank Norfleet,
Richard W. Norfleet.

Those marked thus [†] were present.

JOURNAL.

TARBORO', WEDNESDAY, MAY 6, 1863.

The Fifty-second Annual Convention of the Protestant Episcopal Church in the State of North Carolina, met in Calvary Church, as appointed, at 10 o'clock, A. M.

The Bishop took the Chair, and opened the Convention with prayer.

The Roll was called. The Clergymen present were :

Rev. R. W. Barber,	Rev. R. S. Mason, D. D.,
Rev. A. A. Benton,	Rev. Geo. Patterson,
Rev. C. T. Bland,	Rev. W. E. Snowden,
Rev. B. S. Bronson,	Rev. R. B. Sutton,
Rev. Jarvis Buxton,	Rev. R. E. Terry,
Rev. J. B. Cheshire, D. D.,	Rev. J. H. Tillinghast,
Rev. Luther Eborn,	Rev. M. H. Vaughan,
Rev. Neilson Falls,	Rev. A. A. Watson,
Rev. E. M. Forbes,	Rev. G. B. Wetmore,
Rev. F. M. Hubbard, D. D.,	Rev. W. R. Wetmore.
Rev. J. C. Huske,	

The Lay Delegates in attendance were : Peter R. Davis, T. A. Montgomery, A. J. DeRosset, A. C. Davis, Isaac Ramsey, J. A. Hedrick, Henry Rieger, T. B. Hill, B. V. L. Hutton, K. P. Battle, W. R. Cox, D. M. Barringer, W. N. Tillinghast, R. Chapman, M. Weddell, N. J. Pittman, J. H. Bowditch, S. L. Fremont, J. A. Willard, J. B. Daniel, T. C. Davis, G. W. Whitfield, R. H. Smith, P. E. Smith, R. H. Smith, Jr., and Francis Nelson, representing twelve Parishes.

The Secretary reported that 21 Clergymen, and Delegates representing twelve Parishes, were present, constituting a quorum.

The Bishop announced the Convention as duly organized and ready for business.

The Convention adjourned to meet after Divine Service.

Divine Service was celebrated. Rev. R. E. Terry preached the sermon from Proverbs xxii: 6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The Bishop, assisted by Rev. Dr. Cheshire, administered the Communion to the Clergy; and Rev. Dr. Mason and Dr. Cheshire, to the Laity.

The Convention was called to order, and proceeded to the election of a President. By unanimous consent, balloting was dispensed with. Rev. R. S. Mason, D. D., was unanimously elected President.

On motion, W. N. Tillinghast was unanimously elected Secretary.

The Bishop announced the following regular Committees, viz:

ON THE STATE OF THE CHURCH—Rev. R. S. Mason, D. D., Rev. E. M. Forbes, Rev. G. B. Wetmore, R. H. Smith, S. L. Fremont.

ON FINANCE—Rev. A. A. Watson, Rev. J. C. Huske, A. J. DeRosset, K. P. Battle, T. A. Montgomery.

ON CANONS—Rev. F. M. Hubbard, D. D., Rev. R. E. Terry, Rev. J. H. Tillinghast, T. B. Hill, D. M. Barringer.

ON ELECTIONS—Rev. R. B. Sutton, Rev. J. Buxton, W. R. Cox.

ON NEW PARISHES.—Rev. W. E. Snowden, Rev. Geo. Patterson, M. Weddell.

ON UNFINISHED BUSINESS—Rev. M. A. Curtis, D. D., Rev. C. T. Bland, J. A. Willard.

On motion, the Convention adjourned until 9 o'clock, A. M., Thursday.

Divine Service was celebrated in the evening. Rev. W. E. Snowden preached from St. Jude 3.

THURSDAY, MAY 7, 9 O'CLOCK, A. M.

The Convention met according to adjournment, and was opened with prayer by the Bishop.

The Roll was called, and the following Clergymen, not before present, answered, viz: Revs. M. A. Curtis, D. D., Israel Harding, Thos. B. Haughton, H. G. Hilton and G. W. Phelps; and the following additional Lay Delegates, viz: T. H. B. Myers, J. A. Tankard, C. Q. Thomas, John S. Henderson, Rich'd Williams, W. J. Foreman, N. E. Price, R. W. Joyner, J. E. Winder, G. W. Mordecai, J. N. Smith, W. H. Shields, W. R. Boyd, John Wilkes, W. H. Battle, C. W. Wood, Thos. H. Gilliam, W. H. Hardison, John Hughes, G. W. Cox, E. S. Laughinghouse, B. L. Hull and Nath'l Harding; among whom were delegates from twelve Parishes not represented yesterday.

On motion of Rev. J. C. Huske,

Resolved, That visiting Clergymen from other Dioceses, and Clergymen, residents of this Diocese, but not canonically entitled to seats in this Convention, and Candidates for Holy Orders, be invited to take honorary seats in this Convention.

Under this resolution, Rev. Neilson Falls and Rev. J. Brinton Smith, D. D., took honorary seats.

The Minutes of the proceedings on yesterday were read and approved.

The Committee on Elections reported as follows:

The Committee on Elections beg leave to report that they find all of the certificates of Lay Delegates in due form, except that of Christ Church, Newbern, which is signed by the Rector instead of by the Secretary of the Vestry, as required by the Canon.

Nevertheless, being satisfied that the election was properly held and the Delegates elected according to the Canon, they recommend the following resolution:

Resolved, That the persons named in the Certificate of Christ Church, Newbern, be admitted as Delegates to this Convention.

ROBT B. SUTTON, *Ch'm.*

The resolution was adopted.

The Committee on New Parishes made the following report:

The Committee on the Organization of New Parishes have examined the necessary papers for the organization of the following Parishes, to wit: St. James' Church, Beaufort County, St. James' Church, Waynesville, Haywood County, and St. Barnabas' Church, Snow Hill, Greene County, and find them correct. They are therefore recommended for admission into union with the Convention.

Respectfully submitted,

W. E. SNOWDEN, *Ch'm.*

The question upon the admission of the New Parishes was taken upon each, separately, and all were admitted.

Certificates of the election of Lay Delegates to this Convention by St. James' Church, Beaufort County, and St. Barnabas' Church, Snow Hill, were handed in, and D. W. Jarvis, from the former, took his seat.

On motion of W. H. Battle, the vote admitting the Parishes of St. James', Waynesville, and St. Barnabas, Snow Hill, was reconsidered.

On motion of W. H. Battle,

Resolved, That the recommendation of the Committee on New Parishes, in reference to said Parishes, be laid on the table.*

On motion of R. H. Smith,

Resolved, That the seventh Rule of Order be suspended, so far as it requires the delivery of the Bishop's address at this time, inasmuch as he is not yet ready to read it; and that the Convention take up the next business in order.

The Standing Committee made their report as follows:

The Standing Committee of the Diocese of North Carolina respectfully submit the following report of their proceedings during the past Conventional year:

On the 17th May, 1867, testimonials were signed on behalf of William Shepard Pettigrew, James Augustus Weston and Edmund Joyner, Candidates for Orders.

On the 22d June, 1867, the assent of the Standing Committee was given to the consecration of the Rev. John Freeman Young, Assistant Minister of Trinity Church, New York, to be Bishop of Florida. Also, to the consecration of Rev. Francis M. Whipple, Rector of St. Paul's Church, Louisville, Kentucky, to be Assistant Bishop of Virginia.

Testimonials were signed on behalf of Benjamin P. Winfield and Nath'l Harding, Candidates for Orders.

*See proceedings of Saturday morning.

On the 17th August, 1867, the report of the Investigating Committee, appointed by the Bishop in the case of Rev. Thos. G. Haughton, late Rector of St. Luke's Church, Salisbury, was made to the Standing Committee, and was approved; whereupon the Chairman was authorized to grant to Mr. Haughton qualified letters dismissory to the Diocese of Virginia.

Testimonials were signed on behalf of James W. Gray, Candidate for Orders, and in the absence of the Bishop, he was admitted as a Candidate.

On the 23d November, 1867, the assent of the Standing Committee was given to the consecration of the Rev. John Watrus Beckwith, Rector of Trinity Church, New Orleans, to be Bishop of the Diocese of Georgia.

Testimonials were signed on behalf of Virginus Oliver Gee, Candidate for Orders, and in the absence of the Bishop, he was admitted as a Candidate.

Letters dismissory from the Bishop of New Jersey, on behalf of Rev. J. Brinton Smith, were laid before the Standing Committee, and he was admitted as a Presbyter of this Diocese.

On the 28th day of March, 1868, the assent of the Standing Committee was given to the consecration of Rev. Wm. Henry Augustus Bissell, Rector of Trinity Church, Geneva, to be Bishop of the Diocese of Vermont.

On the 2d day of May, 1868, testimonials were signed on behalf of Edward Wooten, Candidate for Priest's Orders. Also, on behalf of Chas. Jared Curtis, of Hillsboro', Candidate for orders.

All of which is respectfully submitted.

R. S. MASON, *Pres't Stand'g Com.*

Raleigh, May 2d, 1868.

The Committee (appointed by the last Convention) on the Episcopal Fund made the following report:

The Committee appointed at your last Annual Convention, to devise the ways and means necessary to raise an Episcopal Fund, for the support of the Episcopate of this Diocese, and to invest the same, submit the following

R E P O R T .

Immediately after their appointment (18th of May, 1867), your Committee assembled (W. A. B. Norcom and R. T. Fulghum absent) and adopted the following Rules and By-Laws for uniformity of procedure:

1. "The Diocese shall be divided as follows—into seven Districts:

"S. L. Fremont, District No. 1.—New Hanover, Brunswick, Columbus, Bladen, Robeson, Cumberland, Harnett, Sampson, Duplin, Onslow and Richmond—11 Counties.

"R. F. Fulghum, District No. 2.—Wayne, Greene, Nash, Edgecombe, Wilson, Halifax and Northampton—7 Counties.

"W. R. Cox, District No. 3.—Wake, Chatham, Orange, Person, Caswell, Rockingham, Guilford, Randolph, Montgomery, Warren, Granville and Franklin—12 Counties.

"John Hughes, District No. 4.—Craven, Carteret, Lenoir, Jones, Beaufort, Pitt and Hyde—7 Counties.

"W. A. B. Norcom, District No. 5.—Chowan, Gates, Hertford, Bertie, Pasquotank, Perquimans, Martin, Washington and Tyrrell—9 Counties.

"John Wilkes, District No. 6.—To have all the Counties West of those named and East of the Blue Ridge.

"Jas. G. Martin, District No. 7.—To have all the Counties West of the Blue Ridge.

2. "Each District shall be under the exclusive charge of one of the Committee, who shall take such steps as he thinks best, to raise his quota of the Fund.

3. "Any property or evidence of indebtedness to the Church, properly drawn or conveyed, shall be accepted by way of donation to the Fund.

4. "The Chairman or any three of the Committee, may at any time, by written notice, call a special meeting of the Committee at Raleigh or Goldsboro'.

5. "S. L. Fremont was appointed Chairman, John Wilkes Secretary and Treasurer of the Committee, and the Treasurer was required to hold all funds placed in his hands for and by the order of any one of the Committee. The semi-annual income of which shall be paid into the Treasury of the Convention.

6. "Quarterly reports of the progress of each member of the Committee shall be made to the Chairman, a synopsis of which he shall furnish to the newspapers of the State for publication, should they be willing to do so without charge. These reports shall be made on the first days of January, April, July and October.

7. "In addition to the joint address and proposed plan or system of operations, it is the earnest desire of the Committee that each member of the Committee shall make this work his own, and besides acting through sub-Committees, shall give as much of his personal attention to the work as possible."

The address adopted at the first and only meeting of the Committee (a copy of which is herewith appended), was circulated; but in consequence of the great, and we may say, unprecedented depression in financial matters, affecting all interests, we have not been able to accomplish anything.

We all know there has been much individual suffering that needed all the means of the charitable to relieve hence; the present condition of the work.

We are equally certain that the present gloomy condition of our State

and country, financially and otherwise, will prevent much progress in the work for some time to come.

We all felt the importance of providing for the permanent support of the Episcopate, and to further that end we cheerfully undertook the undesirable task assigned us; and while our efforts have not so far resulted in any permanent benefit, we yet hope, by perseverance and united effort, to accomplish the object we have undertaken, should it be the pleasure of the Convention that we should do so.

To this end we recommend some systematic plan of operations, that shall have the authority of the Convention. First, That Parishes may relieve themselves of the per capita, or other annual tax, by subscribing to this Fund a sum to be fixed by the Committee, either in cash or by a note bearing annual interest payable to the Treasurer of the Convention.

Individual notes should also be taken, if offered, bearing an annual interest payable to the Treasurer.

If the Convention should approve of this plan of raising the Fund from the Parishes in part, as well as from individuals, we think something may be done during the next year.

With these views and recommendations, the whole subject is submitted for your consideration.

Respectfully, Your Ob't Servants,

S. L. FREMONT,
JNO. HUGHES,
WM. R. COX,
JNO. WILKES.

On motion of A. J. DeRosset,

Resolved, That the Committee on the Episcopal Fund be continued until the next Convention.

On motion of John Hughes,

Resolved, That Kemp P. Battle be added to that Committee.

The Report of the Treasurer of the Convention was read:

CHARLOTTE, May 1st, 1868.

Herewith the Treasurer submits his annual statements and vouchers. During the past year the new method of assessments has been on trial, and so far has worked satisfactorily.

As the importance of quarterly remittances from the Parishes is more fully understood and attended to, all difficulties in meeting the current demands of the Diocese will disappear, and with the present rate of assessment, the debt of the Diocese be liquidated.

Many Parishes, however, are still in arrears. I would draw the attention

of the Clergy particularly to the Missionary Collections, as without them the wants of the Diocesan Committee cannot be met.

In September, the liberal bequests of Mrs. Mary E. Chapeau were received,—\$940 for the education of the orphan children of poor deceased Clergy of the Diocese of North Carolina, and \$940 for the use and benefit of disabled Clergy of the Episcopal Church in the Diocese of North Carolina. The difference from the amounts mentioned in her will (\$1000 each) being the Internal Revenue succession tax paid by her executors.

He has also received \$225 through the Rev. A. A. Watson, being the bequest of Miss Henrietta Urquhart, of Wilmington, for the Fund for the Relief of Disabled Clergy.

He would again ask instructions from the Convention in regard to the class of permanent securities for the investment of these monies as well as the Permanent Episcopal Fund of the Diocese. All are now held in undoubted personal securities, bearing 10 per cent. interest.

Since the last Convention, the receipts and disbursements have been as follows:

Fund for Episcopate and Contingent Expenses—

Interest from Permanent Fund,.....	\$ 552 65
Assessments received,.....	3,037 70
Subscriptions to Bishop's trip to Pan-Anglican Council,....	310 00
	<hr/>
	\$3,900 35
Less deficit last year,.....	79 43
	<hr/>
	\$3,820 92

Payments to Bishop,.....	\$2,922 62
Contingent Expenses,.....	893 70
	<hr/>
	3,816 32
Balance on hand,.....	4 60

Missionary Fund—

On hand at last Convention,.....	\$ 117 24
Collections received,.....	1,295 55
	<hr/>
	\$1,412 79
Payments by order of Committee,.....	\$1,100 27
	<hr/>
Balance on hand,.....	\$ 312 52

Relief Fund—

On hand at last Convention,.....	\$ 233 37
Collections received,.....	229 00
	<hr/>
	\$ 462 37
Paid to Beneficiaries,.....	\$ 307 37
	<hr/>
Balance on hand,.....	\$ 155 00

Education Fund—

On hand at last Convention,.....	\$ 28 00
Collections received,.....	158 80
	<hr/>
	\$ 186 80
Paid by Bishop's Order,.....	\$ 186 80

Respectfully submitted.

JNO. WILKES, *Treasurer.*

On motion of A. J. DeRosset, the Report of the Treasurer was referred to the Committee on Finance.

On motion, the Chairman of the Committee appointed at the last Convention to prepare an address on the subject of a relaxation of the Canons of the General Convention, in regard to the division of Dioceses, to be laid before the several Diocesan Conventions, read the address prepared for that purpose. (See Appendix.)

On motion of S. L. Fremont, the consideration of the subject of the address was postponed until 4 o'clock, P. M.

The Bishop read his Annual Address :

DEAR BRETHREN OF THE CLERGY AND LAITY :

Meeting, as we do, at a time of great agricultural and commercial depression, and likewise of much anxiety because of the political condition of the country, and feeling as we all must the evil effects of our present circumstances, in weakening the energies and impairing the resources of the Church; we yet have cause for mutual congratulation in its general condition at home and abroad.

The number of the Clergy in this Diocese has indeed been diminished, during the past year, because of the insufficiency of their maintenance, owing to the general impoverishment of the people, and in that way we have lost some of our most faithful and useful ministers. But, wherever the laborer has been enabled to work, the harvest seems to become increasingly abundant. It cannot, I think, be doubted that the Church is becoming better understood and more highly appreciated, throughout the Diocese. The confirmations, in the places which I have visited, are on the whole larger than usual, and the number of young men, applying for admission to Holy

Orders, is very much greater than at any other period during my Episcopate, or I believe of that of any one of my predecessors.

On the 25th May, 1867 (during the sitting of the Convention), I consecrated St. John's Church, Wilmington.

Before the rising of the Convention, I confirmed in St. James' Church, Wilmington, 25 persons.

26th. In the same Church, I confirmed 2 others.

27th. In the same Church, another person.

28th. I confirmed in private a sick person, a member of St. John's Church, Wilmington, and on the same day another sick person of the Parish of St. James', of the same city.

Having been requested by the Convention to attend the Conference of the Bishops of the Anglican Council, to be held at Lambeth in September, it became necessary for me, immediately after the adjournment of the Convention, to set out on my visitation of the Central and Western parts of my Diocese, in order to be able to comply with the request, which I should have been most reluctant to refuse, and yet compliance with which would, on any other terms, have resulted in neglect of the flock more immediately committed to my charge. Accordingly, on the 30th of May, I set off from home, and on the 31st, held the service of the Church and preached at Gaston, in Northampton County.

The Church building has been removed from the village to a site considered more convenient, two miles distant, and although the congregation has lost one of its most useful and efficient members, in the person of the late Mr. Edmond Wilkins, yet there seems to be full determination on their part to secure their regular religious services, which, in consequence of the mysterious and violent death of the Rev. Mr. Castleman, and the continued absence of the Rev. Mr. Lightbourne, had been for a considerable time interrupted.

On the 2d of June, I visited Emmanuel Church, Warrenton, preached, confirmed 14 persons, one of whom was coloured, and administered the Holy Communion.

On the 3d and 4th, I preached twice at Henderson, confirmed 4 persons, and also administered the Communion.

On the 5th, I preached at Williamsborough, and baptized an infant.

On the 6th, I preached twice at Oxford and confirmed 9 persons.

On the 9th, in the morning, I preached at Louisburgh; in the afternoon, after a sermon by the Rev. Mr. Vaughan, I confirmed 10 persons, 2 of whom were coloured; and at night, I preached to a coloured congregation.

On the 10th, I preached at Kittrell's Springs, and confirmed 1 person.

On the 12th, I preached at Hillsborough, and confirmed 3 persons.

On the 13th, at St. Mary's Church, Orange County, I preached and confirmed 5 persons.

On the 14th, at the request of the Faculty, I visited the School of the Messrs. Bingham, in the same county, and was very favourably impressed with the order, the cheerfulness and apparent progress of the pupils. I preached to them and confirmed 6 of their number.

On the 15th and 16th, at Salisbury, I preached twice, instituted the Rev. Jno. Huske Tillinghast as Rector of St. Luke's Church, confirmed 3 persons and administered the Holy Communion.

On the 17th, at Christ Church, Rowan County, I preached and confirmed 10 persons, 1 of them coloured.

On the 18th, at St. James' Church, Iredell County, I preached and confirmed 5 persons, 1 of them colored.

On the 19th, at Statesville, I preached in the Methodist Church, kindly offered me for the purpose, and confirmed 1 person.

On the 21st, at Gwynn's Chapel, in Wilkes County, I preached, baptized 4 children and confirmed 4 persons.

23d. At Wilkesborough I preached, confirmed 4 persons, all coloured, and administered the Holy Communion.

26th. At Grove Chapel, in Caldwell County, I preached and confirmed 1 person, and in the evening baptized 2 infants.

27th. At Lenoir, I preached, baptized an infant, and in the evening baptized and confirmed an adult.

29th and 30th. At Morganton, I preached three times, once to a coloured congregation, administered the Holy Communion, and confirmed 3 persons, 2 of whom were coloured.

July 4th. I preached at Hendersonville.

5th. I visited the Church of "St. John in the Wilderness," in Henderson County, but from want of notice there was no congregation.

6th. I preached at Calvary Church, in the same County, and confirmed 1 person.

7th. At Asheville, I preached in the morning, confirmed 7 persons and administered the Holy Communion. In the afternoon, at a mission Chapel in the neighborhood of Asheville, I preached and confirmed 10 persons.

8th. At Asheville, in the evening, I again preached.

11th. At Rutherfordton, I preached, confirmed 2 persons and administered the Communion. In the evening, I baptized a child.

12th. At Shelby, I preached; and 13th, at the same place, baptized 2 infants.

14th. At Lincolnton, I preached, confirmed 7 persons and administered the Communion; and in the afternoon, preached to a coloured congregation at the same place.

15th. I preached again at Lincolnton and confirmed 1 person.

16th. At a Chapel recently built at the High Shoals, in Gaston County, by the family of Commodore Wilkes, I preached, confirmed 3 coloured persons and administered the Communion.

18th. At St. Peter's Church, Charlotte, I preached and confirmed 3 persons.

19th. At St. Luke's Church, Salisbury, I preached and confirmed 6 persons.

20th. At St. Andrew's Church, Rowan County, I preached and confirmed 8 persons.

21st. At Mocksville, I preached and administered the Holy Communion.

23d. At Huntsville, I preached.

25th. At Salem, I baptized and confirmed 1 person, and in the evening preached at the Moravian Church.

28th. At Leaksville, I preached, confirmed 1 person and administered the Communion.

29th. At the Mountain Chapel, Rockingham County, I preached and confirmed 2 persons, and in the afternoon baptized 2 infants.

From this point I went on to Baltimore and thence to New York, on my way to England.

Of the proceedings and results of the Lambeth Conference, so far as they were intended to be made public, you are already well informed. That meeting will, I believe, be hereafter considered as marking an era in christianity. It brought together, from all parts of the world, the representatives of that great and rapidly increasing communion on which, under God, the primitive and unadulterated Gospel of Christ seems mainly to rest for its preservation and diffusion.

The principles which they set forth, in their pastoral letter and their resolutions, and in which they concurred with such remarkable unanimity, are those which can, and which *alone* can, effectually shield Divine Truth from rash and ruinous unbelief on the one hand, and perhaps, scarcely less ruinous innovation and corruption on the other.

Amid considerable adversities of opinion, frankly expressed, and with dignified courtesy and great ability maintained, it was yet very encouraging to see how absolutely the "*One Faith*" was received by all. That Faith which has come down to us from the earliest ages of christianity, and is to be transmitted to the latest.

And the Catholic character of the Church ; its adaptation to all sorts and conditions of men was made strikingly manifest when one looked around him and saw in what mutually remote quarters of the earth, in what different states of intelligence and civilization, amid what varied races those men lived and laboured, who met together for the first time in those ancient Halls at Lambeth to consult how they might best advance the Kingdom of Christ.

There were those present who were spending their strength and periling their lives among the most degraded heathen tribes of Africa. Others from among the savage of Borneo. Others accustomed to the political turmoils of the Democracy of America ; while others again sat in the front ranks of the Peers of England. Some were of world-wide reputation as Theologians. Some were eminent for historical research, and some distinguished for brilliant eloquence. But all were agreed in accepting for their own guidance and for the instruction of others, that doctrine of Christ which is plainly taught in Holy Scripture and believed by the early Church.

It may perhaps be permitted to one who had no personal claim to distinction to say so much of this renowned assembly.

The renewed opportunity which I enjoyed last year of estimating the condition and progress of the Church of England, deepened the assurance which I previously attained of its great and rapid advancement. The Clergy, in number, are nearly double what they were at the commencement of the century. They now in England and Wales are said to exceed 22,000. The Churches have increased in similar proportion, and new buildings, often of great beauty and splendour, are continually rising up. The worship of the Church is conducted with more and more of solemnity, devotion and impressiveness, and it is in these respects, I believe, unequalled on earth. The Church seems to have an increasing strength of hold upon the people. An established or dis-established religion, as taught by it, will remain the religion of the English nation : blessing that people and going forth from them to bless the remotest nations upon earth.

I was strongly urged by two dear friends who had been my parishioners in Baltimore, to spend the Winter with them in Italy, but I felt that my duty led elsewhere, and I returned to the United States about the 1st of December.

At the instance of the Freedmen's Commission, I preached on the subject of the religious education of the coloured population at the South in several Churches in New York, Albany and Baltimore. Meeting the convocation of Northern New

York in Albany, and addressing them on the same subject, on which Bishop Potter, who was present likewise, spoke with great force and deep sympathy with his Southern brethren.

In Baltimore, I preached at the ordination of three young Ministers of Christ, and united with Bishop Whittingham in setting them apart for the ministry, of whom one, the Rev. Neilson Falls, has since come to labour among us.

About the 1st of January I reached home, and during the rest of the Winter, remained chiefly in Wilmington.

On the 12th of January, in St. Paul's Church, in that city, I baptized a coloured child.

On the 25th, in St. James' Church, I baptized a white child ; and on the 26th, I confirmed in the same Church one person under special circumstances.

Feb. 2d, in the morning, I preached at Christ Church, Raleigh, confirmed 5 persons and administered the Holy Communion ; and in the evening, preached to the coloured congregation of St. Augustin, in the same city, and confirmed 6 persons of their number.

3d. I preached in the morning at the Chapel of St. Mary's School, and confirmed 14 persons, all but one or two being pupils of that most excellent and useful Seminary.

4th. I confirmed in private a sick person of the congregation of Christ Church.

5th. I read prayers and preached at Goldsborough.

7th. At Wilson, I confirmed 4 persons, preaching twice.

16th. At Smithville, Mr. Terry said prayers, I preached, confirmed eight persons and administered the Communion.

March 1st. At Fayetteville, I preached twice, confirmed 19 persons, of whom 10 were coloured. One of the whites being sick, received the rite in private. I also administered the Communion.

Considering how much the town has suffered in its material interests, the condition of the Parish is a subject of gratification, and proves how much may be done under adverse circumstances by an earnest and acceptable Minister.

7th and 8th. I preached three times at Wadesborough, con-

firmed 3 persons, administered the Communion and baptized a child in private.

14th. At Wilmington, I confirmed in private a sick person, being a coloured member of St. James' Parish.

22d. I baptized, in the morning, a coloured infant in St. Paul's Church, Wilmington, and in the evening confirmed at St. James' Church 20 persons.

25th. I baptized an infant in the same Church.

29th. In St. Paul's Church, Wilmington, I baptized two coloured adults and confirmed 10 coloured persons. In the evening, in St. John's, I confirmed 20 persons.

30th. I set off for Savannah, Ga., to take part in the consecration of its present Bishop, the Rt. Rev. John W. Beckwith, D. D. The service was of great interest to all who attended it, and to me, the more because the Bishop was a native of my own Diocese, and received both the Diaconate and the Priesthood by me. His great success as a Presbyterian furnishes a happy augury of his future usefulness as a Bishop.

April 5. I preached in two of the Churches of Charleston, S. C. It was painful to witness the ravages of war in that fair city, so long renowned for its wealth, its intelligence and its refinement.

9th. At Kinston, Mr. Forbes read prayers and baptized an infant. I preached, confirmed one person, and assisted by him administered the Holy Communion.

10th. I preached twice at Beaufort and confirmed 13 persons, one being in private.

11th. I preached at Christ Church, Newbern, and confirmed 9 persons.

12th. Being Easter Sunday, I preached in the morning at the same Church and administered the Communion, and in the afternoon administered confirmation to a sick person in private.

This Parish prospers very much under the indefatigable labors of the Rev. Mr. Forbes, assisted as he is by the Rev. Mr. Gordon. In the evening, at St. Cyprian's Chapel, I preached and confirmed 21 persons, all being coloured.

14. At Snow Hill, in Greene County, I preached and con-

firmed 4 persons. This was the first visitation of any Bishop to this village. Mr. Kennerley's labours in that place will result, it is to be believed, in the organization of a Parish, and in much good, it is hoped, to the spiritual welfare of a hitherto neglected people.

15th. At Pugh's Chapel, in Pitt County, I preached, confirmed 2 persons and administered the Communion.

16th. I confirmed in private a sick person, being a member of Trinity Church, Beaufort County.

17th. In that Church, I preached, confirmed 8 persons, 4 of whom were coloured, and administered the Communion.

18th. I confirmed in Washington 1 person in private, and on the same day, at Zion Church, Beaufort County, I preached, confirmed 17 persons, 1 of them being coloured, and administered the Holy Communion.

19th. In Washington, I preached in the Court House, confirmed 6 persons and administered the Holy Communion.

20th. At the same place, I laid the corner stone of the Church about to be erected in lieu of the one destroyed by fire during the late war, and in the evening preached to a large congregation of the African Methodist Society. During the day, I also baptized an infant.

22d. At Plymouth, I preached, confirmed 7 persons and administered the Communion.

24th. I preached at Elizabeth City and administered the Communion.

26th. At Hertford, I preached, administered the communion and confirmed 7 persons, of whom 5 were coloured.

28th. At Gatesville, I baptized an adult, preached twice, confirmed 4 persons and administered the Communion.

30th. At Edenton, I preached twice, administered the communion and confirmed 11 persons, 2 of whom were coloured.

At Windsor, May 2d, Mr. Falls met me and preached. On 3d, I preached, confirmed 2 persons and administered the Communion.

4th. At Woodville, I preached, confirmed 1 person and administered the Communion.

Persons confirmed during the year are 395, of whom 321 are white and 74 coloured. This number exceeds that of the confirmations of any other year of my Episcopate, while the places visited have been fewer than usual, owing to my absence in Europe, showing a more rapid growth in the Church. It is also to be observed that where the Parishes have been vacant, as at Goldsborough, Elizabeth City and Kinston, there have been few or no confirmations, showing that where there is no Minister there is usually no progress.

I have administered the Sacrament of Baptism to twenty-four persons during the year; of these seventeen were white infants, three white adults, two coloured infants and two coloured adults.

During the last year the Diocese has lost some of its most valuable Clergy. The Rev. Geo. M. Everhart has resigned the charge of Calvary Church, Henderson County, and St. James' Church, Hendersonville, and been transferred to the Diocese of Kentucky; the Rev. Edwin Geer is at present residing in Virginia, although still Canonically within the Diocese; the Rev. Wm. Hodges, D. D., has resigned the charge of Emmanuel Church, Warrenton, and has been transferred to the Diocese of Maryland; the Rev. Jos. W. Murphy was, during the year, transferred to the Diocese of Pennsylvania, but has recently been received again into this, and has accepted the charge of Christ Church, Elizabeth City, and entered upon his duties there; the Rev. Joseph J. Ridley has resigned the charge of St. Paul's Church, Louisburg, and has been transferred to the Diocese of Tennessee; the Rev. D. D. VanAntwerp has been transferred to the Diocese of Missouri.

There have been added to the number of the Clergy, one by ordination, to wit: Edward Wooten, who was admitted to the Order of Deacons on Sunday, May 19th, 1867, in St. James' Church, Wilmington.

The Rev. J. Brinton Smith, D. D., has been transferred to this Diocese from that of New Jersey, and has become Principal of the Normal and Training Schools in Raleigh, for the education of coloured teachers and the instruction of coloured

ministers, and has also taken charge of the coloured congregation of St. Augustin, in the same city.

The Rev. Neilson Falls has been received by letters dimissory into this Diocese from that of Maryland, and has taken the Rectorship of St. Mark's Church Halifax, in conjunction with that of "the Saviour," in Jackson.

We have lost by death the Rev. Cyrus Waters, formerly Rector of the Church of St. Thomas, Windsor. He was, during the war, subjected to harsh imprisonment by an act of unscrupulous violence on the part of some of the subordinates in the Army of the United States; not on the ground that he had committed any offence, but, as it was said, to deter others from offending. As soon as the facts were made known to Gen. Palmer, who at that time commanded at Newbern, he ordered the release of Mr. Waters, together with that of two friends and parishioners of his, who had been imprisoned in the same despotic manner; but the mischief had been done. The constitution of Mr. Waters, naturally delicate, had been shattered by a cold contracted amid the discomforts of his prison, and consumption soon manifested itself, and he was compelled to resign his charge, where he was greatly beloved and very useful, and to return to his native State, Maryland. Here he lingered until a few months ago, when he entered into his rest.

The present number of Clergy in this Diocese is forty-nine; of these, however, several have changed their cures during the past year.

The Rev. N. Collin Hughes has resigned the charge of Trinity Church, Beaufort County, and is at present without a Parish, but I strongly hope the Diocese will not be long deprived of his valuable services.

The Rev. Wm. C. Hunter has resigned the charge of St. Stephen's Church, Goldsborough, and has become the principal of a female school in Warrenton, performing also ministerial duties at Henderson and Gaston.

The Rev. Richard H. Jones, is performing some Missionary service in Edgecombe County.

The Rev. Mathias M. Marshall has resigned the charge of

Christ Church, Elizabeth City, and succeeded Dr. Hodges as Rector of Emmanuel Church, Warrenton.

The Rev. Henry A. Skinner is Assistant Minister of St. John's Church, Wilmington, and Master of the Parochial School of that Church, in lieu of being Assistant Minister of Christ Church, Newbern.

The number of Candidates for Holy Orders is considerably greater at present than ever before in the history of the Diocese; there are now fourteen, to wit. John Richard Joyner, E. Gregory Prout, Julian C. Hines, John Archibald Deal, Frank J. Murdock, Henry N. Jasper, Wm. S. Pettigrew, James Augustus Weston, Benj. P. Winfield, Nathaniel Harding, Edmond Joyner, James W. Gray, Virginus Oliver Gee, and Charles Jared Curtis.

I feel bound to acknowledge in this public manner several very liberal donations made to me for the use of the more destitute Clergy in the Diocese. I have refrained from directly asking for contributions of that sort, except in two instances. A small sum was sent to Bishop Potter, of New York, by an acquaintance in England, for any religious object he saw fit to appropriate it to, and I suggested to him that I could well use it in my own Diocese, to which, with his usual kindness of heart, he readily assented. In passing through Baltimore, by the permission of the Rector of Grace Church, I asked from the chancel contributions to be made by that congregation, on which I thought I had some claim as its first Minister, for the relief of some of the suffering Clergy of my Diocese, and they sent me in response to the application \$300. But various sums have come to me unsolicited. A lady, whose birth-place and home are in North Carolina, but who is temporarily in Baltimore, sent me \$250 for the same purpose. The congregation of Dr. Doane, in Albany, placed at my disposal a box of clothing and \$75.

A committee of gentlemen in New York, of which Bishop Potter is chairman, raised for the purpose of contributing to the relief of the Southern Clergy, has quite recently sent me the sum of \$500 for the wants of those of my own Diocese,

and the same committee has also sent me a box of clothing, not yet received, but which I am daily expecting. A box has also been sent me by the good ladies of Cooperstown, N. Y., repeating a donation made last year, and another has been sent to a Clergyman, named by me, from some of the ladies of Hartford, Conn. Some smaller amounts have also been given by persons who, I believe, wish their names to be withheld.

I am glad to be able to state that, since the last meeting of the Convention, a Normal School for the education of coloured teachers and a Training School for the instruction of coloured Ministers, have been established in the city of Raleigh, under the superintendence of the Rev. J. Brinton Smith, D. D., and that there is every ground to hope for their success, and consequently, for great benefit to the coloured people of the State and indirectly to its entire population.

Not to dwell too long on subjects which I have repeatedly discussed in my Annual Addresses, it is evident that but three results are possible in regard to the coloured people. They must receive right religious instruction, they must receive wrong religious instruction, or they must receive no religious instruction. The first we can give them. The second they will have if we do not give them the first ; but even imperfect and erroneous religious instruction would be better than none at all. The greatest calamity that could well occur to our country would be to have a body of barbarians and heathen settled among us, with considerable control over our judicial and legislative systems. Next to that in evil would be to have them taught a defective and erroneous religion. The only preventive is to teach them true religion, and it is quite clear that this can only be done by teaching some of themselves who shall teach others. If any man suppose that a sufficient body of white teachers and Clergymen can be procured for the wants of the coloured people of the South, I can only pity his want of knowledge and forethought. The real question is between instruction of the coloured population by competent teachers of their own body, or their deprivation of all sound religious instruction. The highest interests of themselves and of

ourselves seem clearly to require the establishment of good schools for them, and we ought on every ground to rejoice when such schools are established. What our Christian obligations require can hardly be doubted when we remember the injunction of our Lord Jesus Christ, that we should go forth and preach the Gospel to every creature.

The Church, during the last year, has been called to mourn the loss of her venerable Presiding Bishop, the Right Rev. John Henry Hopkins, D. D., LL. D., D. C. L., whose name was honored in foreign countries as well as in our own, and whose memory must ever be cherished while men continue to respect distinguished ability, extensive learning and unfaltering devotion to the convictions of truth and duty. We have very recently lost, also, the Right Rev. Cicero S. Hawks, D. D., Bishop of Missouri, endeared to us not only by his virtues and his services, but also by his being a native of this State and the early associate of many of the members of the Church in this Diocese. It is proper, likewise, to express my profound sense of the loss which the Diocese, as well as his own Parish and family, has sustained in the death of our former Treasurer, Charles T. Haigh, of Fayetteville. A better officer could nowhere be found, and a better man scarcely, if at all. He was an excellent specimen of that type of human character which mankind everywhere respects, and which certainly seems to me deserving of great respect, the high toned English gentleman, for he was thoroughly English, not only in birth and education, but in taste and sympathy and in the best characteristics of that people.

In regard to my own condition, which may be necessary to come under the consideration of the Convention, it seems proper for that reason to state that my health has been much benefited by my last visit to Europe, but I still believe that the progress of the Church in the Diocese would be promoted by the appointment of an Assistant Bishop.

THOMAS ATKINSON.

On motion, the Address of the Bishop was referred to the Committee on the State of the Church.

The Convention adjourned until 3½ o'clock, P. M.

THURSDAY, MAY 7TH, 3½ O'CLOCK, P. M

The Convention met pursuant to adjournment.

The Report of the Committee appointed at the last Convention to inquire and report to this Convention how many Parishes in this Diocese have failed to elect Delegates for two successive years, &c., was called for. The Committee had no report to offer.

Rev. F. W. Hilliard and Rev. Edwin Geer; and W. B. Shepard, Rob't Strange and W. G. Lamb, Lay Delegates, appeared and took their seats.

On motion of A. J. DeRosset,

Resolved, That the Secretary be requested to report to this Convention, as soon as it can be prepared, as complete a list as practicable of all the Parishes in the Diocese which have been admitted into union with the Convention and are now in existence, specifying such as have not appointed Delegates to any Convention since 1865, and so far as can be ascertained the cause of such want of representation.

On motion of W. H. Battle,

Resolved, That the Committee appointed to inquire into this matter be discharged from further duty.

The Committee appointed at the last Convention to consider the subject matter of a report made to that Convention with reference to Convocations, and their relation to the Missionary Work of the Diocese, offered for the consideration of the Convention following addition to Canon VIII: Sec. 3:

“With the consent of the Bishop, they may appropriate monies to Convocations instead of to individuals; and may leave to these Convocations, under the direction of the Bishop, the selection of Missionaries or Missionary Stations to be aided.

THOS. ATKINSON,
F. W. HILLIARD,

For the Committee.

On motion, the recommendation of the Committee was referred to the Committee on Canons.

The special order for the hour—the subject of the Address of the Committee on the Division of Dioceses, was taken up.

On motion of John Hughes,

Resolved, That this Convention do approve the Address of the Committee on the Division of Dioceses, and earnestly recommend the same to the Church of the United States for its favorable consideration.

On motion of A. J. DeRosset,

Resolved, That the Committee be authorized to print and distribute 500 copies of the Address, and that the Treasurer be instructed to pay the necessary expense on the requisition of the Chairman.

On motion of G. W. Mordecai,

Resolved, That the Secretary of the Convention be requested to collect, as far as practicable, all the title deeds of the property of the Church at large in the Diocese, and report to the next Convention.

Rev. Jarvis Buxton, Agent of the Diocese for collecting funds for the Associate Mission and Training School for the Ministry, to be established at Asheville, made the following statement :

That he had received \$948.80, out of which he had purchased for the Diocese, for \$350, the Leicester High School building (of brick, with five acres of land), near Asheville, which was offered to the Church by the Trustees, on paying that balance of debt due on the building. The building and land are worth \$1,500.

Six gentlemen had also bound themselves to pay \$700, so soon as the Mission shall have been organized and set in operation.

Besides, some 35 Parishes had, through their Ministers, promised collections in aid of the proposed work. The sum of \$598.80 has been deposited with the Treasurer, subject to the order of the Convention.

On motion of G. W. Mordecai,

Resolved, That the purchase of the Leicester High School building near Asheville, made by Rev. Jarvis Buxton, as Agent for collecting funds for the Associate Mission and Training School of the Diocese, for the sum of \$350, be and is hereby approved and ratified by this Convention, and that he be instructed to take the title for the same in the name of the Trustees to hold property for the Diocese.

The Convention adjourned until 9 o'clock, A. M., Friday.

Divine Service was celebrated in the evening. Rev. Geo. Patterson preached, from St. Matt. xx : 6, "And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle?"

FRIDAY, MAY 2TH, 9 O'CLOCK, A. M.

The Convention met pursuant to adjournment.

The roll was called and the following members, not before present, appeared and took their seats, viz : Rev. R. H. Jones, Rev. S. W. Kennerly, Rev. A. Smedes, D. D., Rev. H. A. Skinner, and Messrs. H. H. Lazelle, Robinson Piemont and J. M. Siterson.

The minutes of the proceedings on yesterday were read, corrected and approved.

On motion of Rev. R. E. Terry,

Resolved, That the portion of the Bishop's Address relating to the deaths of the Presiding Bishop, and of the Bishop of Missouri, be referred to a Special Committee.

The Chairman appointed on this Committee Rev. R. E. Terry, Rev. A. Smedes, D. D., and Robert Strange.

Rev. F. W. Hilliard offered the following :

Resolved, That for the more effectual and speedy success of the plan for raising a Permanent Episcopal Fund, the Committee having that object in charge be requested to appoint Rev. Geo. Patterson, or such other clergyman or clergymen of the Diocese as the Committee may deem proper, to preach in every Parish and to visit every family, so far as practicable, to solicit subscriptions, and to deposit all monies or subscriptions for this object, which he may obtain, with the nearest member of the Lay Committee of Eight; the necessary expenses of the Agent to be defrayed out of the monies collected by him; this agency to be commenced at such time and to continue so long as the Lay Committee of Eight shall deem expedient.

R. H. Smith moved to lay the resolution on the table, which was not agreed to.

On motion of A. J. DeRosset, the following was adopted as a substitute, and was passed :

Resolved, That the Committee appointed to raise a Permanent Episcopal Fund be authorized to engage the services of one or more clergymen of the Diocese to canvass the Parishes in all parts of the State, and solicit subscriptions in aid of that fund, at such times as they may deem judicious; the necessary traveling expenses of such Agents to be paid out of the funds which may be collected.

On motion of Rev. R. E. Terry,

Resolved, That the portion of the Bishop's Address relating to an Assistant Bishop, be referred to a Special Committee.

The Chairman appointed Rev. R. E. Terry, Rev. Jarvis Buxton and John Hughes, on this Committee.

The Report of the Executive Missionary Committee was read :

The Executive Missionary Committee report to the Convention the following statement, as showing the condition of this Fund :

Balance on hand at Convention of 1867,.....	\$ 112.24
Received from Parishes by Collections,.....	1,300.55
	<hr/>
	\$1,412.79
Cash paid Missionaries,.....	1,100.27
	<hr/>

Balance at Credit of this Fund,.....	\$312.52
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The amount received from the Parishes this year, up to the time of the making out of the Treasurer's Report, is less than that contributed last year by \$452.54. It does not allow to each Missionary as much as \$100 per annum, there being 17 Missionaries on the List, and the whole amount in the hands of the Treasurer, at the credit of this Fund, being only \$1,412.79.

The balance in the hands of the Treasurer would have been distributed before this time, but for some misunderstanding between the Committee and the Treasurer, growing out of the inconvenient location of the Committee.

This balance, together with monies received at this Convention, will be distributed here, but it is not likely that after all the Committee can do, the Missionaries will receive more than \$100 each. And this is the more to be regretted because the Committee have reason to know that the amounts given this year by the Domestic Committee of the General Convention are less than for the preceding year.

The only remedy for this deficiency your Committee believe to be the carrying out of the system suggested by the Finance Committee at the last Convention, viz, that of making monthly collections for this Fund and

forwarding to the Treasurer quarterly, or at least doing something equivalent to this, in order to keep the subject before the minds of the people.

In some Parishes where this has been done, the Committee know that it has succeeded to an encouraging extent at least, and it is believed with great confidence, that the people will come up to the measure of their duty, whenever they are properly informed of the needs of this department and urged to the performance of it by their Ministers.

The present Missionary Committee, ever since the removal of the office of Treasurer from Fayetteville, have felt the inconvenience of their position and the difficulty of acting with intelligence and efficiency, and on that account have desired the location of the Committee to be changed, but the Bishop not concurring with them heretofore, they have not felt at liberty to express their opinion publicly. But as it is now apparent that the interests of the Church require this change and as the Bishop concurs in this view, your Committee deem it proper thus publicly to express this opinion, and to request the Convention to make this change, hereby expressing to the Convention upon their retirement from office, their grateful sense of the confidence and kindness which they have so long enjoyed at the hands of the Convention.

The Committee cannot conclude this report without expressing their deep sense of the loss which the Church at large, and especially the Missionary cause in this Diocese, has sustained in the death of Charles T. Haigh, a member of this Committee. Mr. Haigh was elected a member of this Committee on its first organization at the Convention at Newbern in 1836, and continued a member of it, with perhaps one year's intermission, until his death, which only interrupted his devotion to the duties of the office, with a zeal, wisdom, prudence, and liberality in the use of his own means, which this Committee only can fully appreciate, and which always made them thankful to God that the Church in this Diocese should have such sons to do her service—such an example as his life presented of ardent, intelligent and wise devotion to the cause of Christ.

J. C. HUSKE, *Chm.*

The Committee on Canons made a report as follows:

The Committee on Canons, to whom was referred the following addition to Canon VIII: Sec. 3: "with the consent of the Bishop they may appropriate monies to Convocations, instead of individuals, and may leave to these Convocations, under the direction of the Bishop, the selection of Missionaries or Missionary Stations to be aided," report that they approve the same, and advise the adoption of it by the Convention.

On motion, the report was laid on the table.

The Report of the Committee on Unfinished Business was read :

The Committee on Unfinished Business report that in the Journal of last Convention they find the following matters which claim attention during the present session, viz :

Page 30—Proposed change of Art. III : Sec. 4 : of the Constitution ;
 Pages 40 and 44—Proposed change of Art. V : of the Constitution ;
 Page 43—Proposed alteration of Art. IX : Sec. 3 : of the Constitution ;
 Page 45—Proposed amendment of Art. IX : Sec. 4 : of the Constitution ;
 Page 45—Proposed amendment of Art. XII : Sec. 1 : of the Constitution ;
 Page 45—Proposed amendment of Art. XIV : Sec. 2 : of the Constitution.

M. A. CURTIS, *Ch'n.*

On Motion of Rev. Jarvis Buxton,

Resolved, That the Trustees of the Diocese for holding property, be authorized, at their discretion, to expend on the Church property at Asheville, or in support of the Mission at that place, whatever funds may have been, or may be collected by the Rev. Jarvis Buxton, as its Agent, for that purpose.

On motion of Rev. A. A. Watson,

Resolved, That Canon XV : Sec. 1 : be amended by inserting after the word "elect," in the second line, the words "from among the baptized members of the Parish, in good moral standing."

On motion of Rev. R. S. Mason, D. D.,

Resolved, That the members of this Convention, having learned with deep regret, the death of Charles T. Haigh, for so many years the faithful and much valued Treasurer of this Diocese, and the true and upright christian gentleman, desire hereby to express their high estimation of the worth of his character as well as of his important services, and to offer to the members of his family their condolence for so great a loss.

Resolved, That a copy of the above resolution be transmitted to the family of the deceased.

On motion of S. L. Fremont,

Resolved, That the election of the Standing Committee, the Executive Missionary Committee, the Education Committee, the Church Building Committee, and Deputies to the General Convention, be made the special order for 5 o'clock, P. M., to-day.

The Committee to whom was referred that part of the Bishop's Address relating to the deaths of Bishops, reported as follows :

The Committee to whom was referred that portion of the Bishop's Address in reference to the deaths of the late Presiding Bishop, and the Bishop of Missouri, beg leave to submit the following report :

Almighty God having removed from the scenes of their earthly labours to the Intermediate State, there to await the resurrection of the Just, our Rt. Reverend Father in God, John Henry Hopkins, D. D., LL. D., D. C. L., Presiding Bishop of the Church in the United States, and Bishop of the Diocese of Vermont; and Cicero Stephens Hawks, D. D., LL. D., Bishop of Missouri, and a native of this Diocese ; Therefore

Resolved, That we desire to place upon the records of the Church in North Carolina an expression of our love and veneration for the deceased prelate and our sense of the great loss the Church has to endure in their deaths.

Resolved, That copies of this report be forwarded to the families of the deceased Bishops, with assurances that the Diocese of North Carolina mingles her sincere sympathy with the tears of the bereaved families.

R. E. TERRY, *Chairman*.

The resolutions reported were passed unanimously—the members standing.

The Convention adjourned until 4 o'clock, P. M.

FRIDAY, MAY 8TH, 4 O'CLOCK, P. M.

Messrs. F. A. Boyle and Noah Joyner appeared and took their seats.

The Committee on Canons made a second report as follows :

The Committee on Canons, to whom the resolution on that subject was referred, report that Canon XV : Sec. 1 : should be amended by inserting after the word "elect" the words "from among the baptized members of the Parish in good moral standing."

The Committee on that part of the Bishop's Address relating to an Assistant Bishop, read their report :

The Committee appointed to consider that portion of the Bishop's Address having reference to the election of an Assistant Bishop, beg leave to report :

That while they concur with the Bishop in the opinion "that the progress of the Church in the Diocese would be promoted by the appointment of an Assistant Bishop," yet in their opinion the necessity contemplated by Section V, of Canon XIII, of the Church in the United States, in rela-

tion to the election of Assistant Bishops, does not seem to exist, and therefore they recommend that no action shall be taken in the matter for the present.

R. E. TERRY, *Ch'n.*

On motion of W. H. Battle, the subject of an Assistant Bishop was made the special order for 11 o'clock, A. M., to-morrow.

The Secretary read the report called for by the resolution in regard to Parishes in union with the Convention, &c.:

In compliance with the request of the Convention, I report the following List of Parishes which have been admitted into union with the Convention and have maintained their organization up to the present time, viz :

Trinity Church,	Asheville,	Admitted 1851.
St. Thomas' Church,	Bath	1823.
Zion	Beaufort County,	1823.
St. James'	Beaufort	1868.
Trinity	Beaufort	1823.
St. Paul's	Beaufort,	1856.
Chapel of the Cross,	Chapel Hill,	1842.
St. Peter's Church,	Charlotte,	1845.
St. Paul's	Clinton,	1831.
St. Mark's	Deep River,	1847.
St. John's	Durham's Creek,	1833.
St. Paul's	Edenton,	1817.
Christ	Elizabeth City,	1830.
St. John's	Fayetteville,	1817.
St. Mary's	Gatesville,	1855.
St. Stephen's	Goldsboro',	1854.
St. Paul's	Greenville,	1847.
St. Mark's	Halifax,	1822.
Church of the Holy Innocents,	Henderson,	1842.
Church of the Holy Trinity,	Hertford,	1848.
St. Matthew's Church,	Hillsboro',	1825.
St. James'	Iredell County,	1856.
Church of the Saviour,	Jackson,	1851.
Church of the Epiphany,	Leaksville,	1845.
St. James' Church,	Lenoir,	1857.
St. Luke's	Lincolnton,	1843.
St. Paul's	Louisburg,	1846.
Grace	Morganton,	1845.
Christ	Newbern,	1817.

St. Stephen's Church,	Oxford,	Admitted 1823.
St. John's	" Pitt County,	" 1845.
St. Bartholomew's Church,	Pittsboro',	" 1833.
Grace	" Plymouth,	" 1843.
Christ	" Raleigh,	" 1822.
Christ	" Rowan County,	" 1821.
St. Andrews'	" " "	" 1840.
St. Luke's	" Salisbury,	" 1824.
Trinity	" Scotland Neck,	" 1833.
St. David's	" Scuppernong, Wash- ington County,	" 1848.
St. Philip's	" Smithville,	" 1851.
Calvary	" Tarboro',	" 1819.
Calvary	" Wadesboro',	" 1822.
Emmanuel	" Warrenton,	" 1821.
St. Peter's	" Washington,	" 1824.
St. Luke's	" Washington County,	" 1842.
Church of the Advent,	Williamston,	" 1850.
St. Paul's Church,	Wilkesboro',	" 1858.
St. John's	" Williamsboro',	" 1819.
St. James'	" Wilmington,	" 1817.
St. John's	" " "	" 1860.
St. Paul's	" " "	" 1859.
St. Timothy's	" Wilson,	" 1859.
St. Thomas'	" Windsor,	" 1843.
Grace	" Woodville, Bertie Co.	" 1855.

Of the above, the following have not appointed Delegates to any Convention since 1865, for causes connected with the peculiar difficulties of the times:

St. Mary's Church,.....Gatesville.
Church of the Saviour,....Jackson.
Church of the Epiphany,.....Leaksville.
St. James' Church,.....Lenoir.
St. Philip's "Smithville.
Calvary "Wadesboro'.

Respectfully submitted,

W. N. TILLINGHAST, *Secretary.*

On motion of W. H. Battle,

WHEREAS, The following named Parishes have ceased to maintain their organization as such, it is therefore

Resolved, That they are no longer entitled to representation in the Convention, viz:

St. Paul's Church,	Craven County.
St. Thomas' "	" "
St. James' "	Hendersonville.
Calvary "	Henderson County.
St. John's in the Wilderness,	" "
St. Mary's Church,	Kinston.
St. James' "	Kittrell's Springs.
Church of the Redemption,	Lexington.
St. Philip's Church,	Mocksville.
St. Barnabas' "	Murfreesboro'.
St. Mary's "	Orange County.
Christ "	Rockfish.
St. John's "	Rutherfordton.
Church of the Redeemer,	Shelby.
St. Barnabas' Church,	Woodville, Perquimans Co.

On motion of A. J. DeRosset,

Resolved, That the List of Parishes, fifty-four in number, as reported by the Secretary, be adopted as the authorized List of Parishes entitled to representation in the Convention, and that the same be published with the Journals.

The Convention then proceeded to the election of Committees, &c., the special order for 5 o'clock, P. M. The following were chosen :

STANDING COMMITTEE.—Rev. R. S. Mason, D. D., Rev. F. M. Hubbard, D. D., Rev. A. Smedes, D. D., Geo. W. Mordecai and Kemp P. Battle.

EXECUTIVE MISSIONARY COMMITTEE.—Rev. J. C. Huske, Rev. A. A. Watson, A. J. DeRosset, Robert Strange and S. L. Fremont.

EDUCATION COMMITTEE.—Rev. R. E. Terry, S. J. Person and A. H. VanBokkelen.

CHURCH BUILDING COMMITTEE.—Rev. W. E. Snowden, Rev. J. Cheshire, D. D., Rev. M. M. Marshall, W. R. Cox and Geo. V. Strong.

While the ballots for the Deputies to the General Convention were being counted, on motion of Rev. Dr. Curtis,

Resolved, That the thanks of the Convention be tendered to Col. S. L. Fremont, Superintendent of the Wilmington & Weldon Railway, for his courtesy in providing extra trains for the accommodation of the Delegates.

The Report of the Education Committee was read :

The Education Committee respectfully report that contributions have been received from but one Parish, that of St. James', Wilmington, during the past year; that the whole amount received during that time has been \$158.80.

The balance on hand from the account of the previous year was \$28.00.

Appropriations to the amount of \$200 have been made to four different persons, leaving a balance against the account at present of \$13.20.

ALFRED A. WATSON, *Chairman*.

The Report of the Committee on Finance was read :

The Committee on Finance respectfully report, That the accounts of the Treasurer accompanying the report referred to this Committee have been examined and found to be correct, and the disbursements sustained by proper vouchers.

The receipts of the past year, though less than the wants of the Diocese, yet seem to prove the wisdom of the plan adopted at the last Convention. The Committee propose that it be continued for the coming year.

They would, however, urge upon the members of the Diocese, and especially upon the Clergy, the necessity of renewed and, if possible, increased effort to bring up the several Parishes to the full standard of their ability, in order not only to meet the current expenses, but to make good the deficiencies of the past. There is still an arrear of about \$1,900 due the Bishop, which every principle of honor and filial affection requires to be met at the earliest possible moment. It is evident that many Parishes have not paid their assessments. For want, however, of the proper data, the Committee are not able to specify either the exact amount in arrear or the delinquent Parishes; but inasmuch as the assessment is at the rate of \$2 for each communicant, and the whole number of communicants must be at least 3,000, while the receipts upon this account have been only \$3,000, it is evident that not more than half of the whole assessment has been collected.

Nor should the Missionaries of the Diocese be forgotten. Now, more than in ordinary times, the aid of all who have any to render should be extended to the faithful soldiers who have stood true to their posts through all the heavy trials of the past three years.

The Committee would call attention to the fact that the offerings for Diocesan Missions have been irregular, have come from but few Parishes, and have been much smaller than in former years. The whole amount received during the past year has fallen short of \$1,300. Up to this time, the deficit has, in part, been overcome by contributions from Churchmen at the North, but this neither can nor ought to be relied upon much longer.

The Diocese, in simple regard to its own honor, should endeavor as speedily as possible to assume the care of its own Missions.

So far as the Committee is informed, but one Parish has contributed to the Education Fund of the Diocese during the past year. This neglect can scarcely be defended.

In connection with this, the Committee would call attention to Canon XXI, requiring that in every Parish, at least once in each year, a collection be made for this object.

In response to the request of the Treasurer for instructions relative to the investment of the Permanent Episcopal and other Funds, the Committee would recommend that the Treasurer be directed to invest all such sums as may come into his hands, and be suitable for investment, in such manner as may seem best to the Trustees of the Diocese.

The Committee would call attention to the conflict of Canons XXII, XXIII and XXIV, with the present and proposed financial arrangements of the Diocese.

The Committee recommend the adoption of the following resolutions:

Resolved, 1st, That for the support of the Bishop and the expenses of Convention, each Parish be required to pay annually, in quarterly installments, a sum equal to \$3 for each communicant of such Parish.

Resolved, 2d, That for the purpose of providing means for the Missionary work of the Diocese, and for the Relief Fund, it be recommended to each Clergyman to make regular monthly collections, bringing the attention of the people of his charge on each occasion to the importance of the objects presented, and to transmit the sums thus collected once in three months to the Treasurer of the Diocese. Out of the amount thus raised, the Bishop may appropriate a part, not exceeding one-fifth of the whole, to the objects provided for by the Relief Fund.

Resolved, 3d, That the Treasurer be requested to collect the amounts belonging to the permanent funds of the Diocese now temporarily loaned out, and to invest the same in such securities as may be approved by the Trustees of the Diocese.

ALFRED A. WATSON, *Ch'n.*

The resolutions proposed by the Committee were voted upon separately and were passed.

On motion of A. J. DeRosset,

Resolved, That the Committee on Canons be instructed to report such alterations as are required in the Canons to make them conform to the recommendation in the report of the Committee on Finance in regard to the investment of the funds of the Diocese.

Leave of absence, after this evening, was granted to Rev. Dr. Mason and to John Hughes.

The report of the Committee on Unfinished Business was taken up.

It was moved to confirm the following, passed unanimously by the last Convention :

Resolved, That Section IV of the Third Article of the Constitution be amended, by striking out the words "baptized persons of good moral standing," and inserting in their place the word "communicants."

A vote by orders was called for and the resolution lost by the following vote : Clergy—ayes, 19 ; noes, 6. Parishes—ayes, 9 ; noes, 11 ; divided, 2.

On motion, the Convention adjourned, to meet at 8 o'clock, P. M.

FRIDAY, MAY 8TH, 8 O'CLOCK, P. M.

J. K. Hatten appeared and took his seat.

The Report of the tellers of the ballot for Deputies to the General Convention was read, and the following were declared elected :

Rev. R. S. Mason, D. D.,	W. H. Battle,
Rev. A. A. Watson,	R. H. Smith,
Rev. J. B. Cheshire, D. D.,	A. J. DeRosset,
	Rob't Strange.

The Convention proceeded to ballot for a fourth Clerical Deputy. On the second ballot Rev. F. M. Hubbard, D. D., was elected.

Ballots were cast for Alternate Deputies, resulting in the election of

Rev. E. M. Forbes,	G. W. Mordecai,
Rev. J. C. Huske,	Kemp P. Battle,
Rev. R. E. Terry,	John Hughes,
Rev. B. S. Bronson,	John Wilkes.

On motion, the Convention took up the report of the Committee on Unfinished Business.

R. H. Smith moved to confirm and adopt the following amendment of the Constitution, passed by the last Convention :

Resolved, That the 5th Article of the Constitution be amended so as to read as follows: "To constitute a quorum for the purpose of ordinary business, the presence of one-third of all the Parochial Clergy, and of Delegates from ten of the Parishes entitled to representation in the Convention, shall be necessary; any less number shall be competent to receive reports and to adjourn;" which passed unanimously.

On motion of R. H. Smith, the following amendment of the Constitution, passed by the last Convention, was confirmed and adopted unanimously:

Resolved, That Section 4 of Article IX of the Constitution be so amended as to read as follows: "Any Parish ceasing to be represented in the Convention for two successive years, or any Parish resisting the authority of the Convention, may be suspended from the right of representation, or its connection with the Convention be dissolved, by a vote of a majority of all the Parochial Clergy, and a majority of Delegates from at least twenty Parishes. But such suspension or dissolution shall never take place without previous inquiry by a Committee appointed for the purpose and a report upon the facts of the case; nor until after 30 days' notice to the Rector or Vestry, or in case there be none, then to some member of the Parish in default."

On motion of R. H. Smith, the following amendment of the Constitution, passed by the last Convention, was confirmed and adopted unanimously:

Resolved, That Section 1 of Article XII of the Constitution be so amended as to read as follows: "When a Bishop or Assistant Bishop is to be elected, the Convention shall always vote by distinct Orders, on this wise: The Clergy, by a majority of all in the Diocese entitled to seats in the Convention, shall make a nomination by ballot for the office; and then a concurrence by ballot of a majority of the Delegates from at least twenty Parishes in union with the Convention (the said Delegates voting by Parishes), shall be necessary to complete the election."

On motion of R. H. Smith, the following amendment of the Constitution, passed by the last Convention, was confirmed and adopted unanimously:

Resolved, That the second clause of Section 1, Article XIV of the Constitution be amended to read as follows: "Second. The adoption of the proposed alteration or amendment, at the next ensuing Annual Convention, by a majority of all the Clergy present, and a majority of the Delegates from at least twenty Parishes, entitled to seats in said Convention, the said Delegates voting by Parishes."

R. H. Smith moved to confirm and adopt the following amendment of the Constitution passed by the last Convention :

Resolved, That Sec. 3., Art. IX of the Constitution read as follows: 3. "In all Parochial elections none shall be entitled to vote but those who are members of the Parish, and Communicants, or pew-holders, or regular contributors to the support of the Parish."

On motion of Rev. A. A. Watson the consideration of this resolution was indefinitely postponed.

The Convention adjourned until 10 o'clock, A. M., to-morrow, to meet in the Old Church.

SATURDAY, MAY 9TH, 10 O'CLOCK, A. M.

The Convention met pursuant to adjournment.

On motion of W. H. Battle, the calling of the roll was omitted.

Jas. A. Chesson, not before present, appeared and took his seat.

On motion of Rev. A. A. Watson,

Resolved, That the Special Order for the hour be postponed.

Rev. A. A. Watson moved to amend Sec. 3: Art. IX: of the Constitution, so as to read "none shall be entitled to vote but communicants eighteen years of age, and other persons of twenty-one years of age, baptized members of the Parish, who shall have subscribed a declaration in the following words, viz: We, the undersigned, do hereby consent to be governed by the Constitution and Canons of the Church, as set forth in General Convention; and by the Constitution and Canons of the Church in this Diocese."

John Wilkes moved to amend Mr. Watson's motion, by adding: "Provided that this section shall not be taken to infringe upon the existing customs of any already organized Parish;" which did not pass.

A. J. DeRosset moved to amend the motion by substituting: "In all Parochial elections none shall be entitled to vote but those who are twenty-one years of age (members of the Par-

ish), who are communicants or pew-holders: Provided, however, that no person being a pew-holder, but not a communicant, shall have the privilege of voting at any election until he shall first subscribe to a declaration in the following words: I do hereby consent to be governed by the Constitution and Canons of the Church, as set forth by the General Convention, and by the Canons of the Church in this Diocese."

Rev. J. H. Tillinghast moved to amend by substituting "In all Parochial elections the communicant members of the Parish only shall vote;" which was lost.

The question recurring on the amendment of A. J. DeRosset, it was lost.

T. A. Montgomery moved to amend Rev. Mr. Watson's motion by striking out "twenty-one years of age" and inserting "eighteen years of age;" which was lost.

Robt. Strange moved to amend by striking out "who shall have subscribed to a declaration," &c.; which was lost.

On motion of John Wilkes,

Resolved, That this subject be referred to a committee of five, to report to the next Convention.

The Chairman appointed on this Committee Rev. A. A. Watson, Rev. J. C. Huske, Rev. J. H. Tillinghast, John Wilkes and A. J. DeRosset.

On motion,

Resolved, That the next Annual Convention shall meet in Christ Church, Raleigh, on the third Wednesday in May, 1869.

On motion of W. H. Battle,

Resolved, That the Parishes of St. James' Church, Waynesville, Haywood County, and St. Barnabas' Church, Snow Hill, Greene County, the admission of which into union with the Convention was reconsidered and laid on the table, be now received into union with the Convention.

The vote was taken separately and both Parishes were admitted.

The special order for eleven o'clock, the consideration of the subject of an Assistant Bishop, was taken up.

On motion of R. H. Smith,

Resolved, That the report of Committee on that portion of the Bishop's Address, relating to this subject, be concurred in.

The Committee on Canons made a third report, as follows :

The Committee on Canons having considered the changes in the Canons, suggested by the report of the Committee on Finance, which have been referred to them, advise that Section 2 of Canon XXII, be stricken out ; that Section 2 of Canon XXIII, be stricken out ; that Canon XXIV be repealed, and the following be substituted for it: " All permanent and unappropriated funds belonging to the Diocese, shall be invested by the Treasurer in safe securities, under the direction of the Trustees of the Diocese."

That the following be added to Canon XIII: " They shall also, from time to time, give directions to the Treasurer, in regard to the investment of the permanent and unappropriated funds of the Diocese."

F. M. HUBBARD, *Chairman*.

The report of the Committee was unanimously concurred in.

The first and second reports of this Committee were then taken up, and the recommendations of the Committee were adopted.

On motion of Rev. B. S. Bronson,

Resolved, 1. That the Education Committee be instructed to address an appeal to the different Parishes, soliciting their contributions to the aid of the Education Fund.

Resolved, 2. That a Committee of three be appointed, to act in concurrence with the Rector of St. Mary's School, for the securing of funds for the education of young ladies of the South.

The Chair appointed on this Committee Rev. B. S. Bronson, Rev. M. A. Curtis, D. D., and Wm. R. Cox.

The Report of the Committee on the State of the Church was read :

The Committee on the State of the Church beg leave to report, that from the Bishop's Address, and the Parochial Reports, they present the following statistics of the condition and progress of the Diocese :

During the past Conventional year there have been 596 baptisms, namely, 361 white and 88 coloured infants; 102 white and 45 coloured adults. The number of persons confirmed is 395; the number of catechumens reported 2,752, of both white and coloured; the number of communicants 3,033; marriages have been 150; funerals, 271.

The Candidates for Orders are fourteen, and there has been the ordination of one Deacon. The amount of contributions, for the various Church

objects, is \$28,714 81. One Church (St. John's, Wilmington) has been consecrated.

Your Committee have also learned that three new congregations have been formed. Of the Clergy, canonically resident last year, one has died and four have removed. In place of these, one has been ordained Deacon, and two have been received into the Diocese; the present number is forty-nine.

With much satisfaction your Committee learn from the Parochial Reports, that increased attention, with corresponding success, has been given to the establishment of Parochial and Sunday Schools, for both white and coloured children.

With the exception of the number of Clergy, it appears that on the whole the Church in this Diocese is steadily if not rapidly increasing, and that, believing as we do in the truth of her faith and order, we may hope, by the blessing of God, she will one day rise to that preeminence in extent and holiness, for which she is so well fitted, and become the joy of this as well as of other lands.

R. S. MASON, *Chairman.*

A. J. DeRosset moved that the Convention proceed to the election of a Treasurer, and that balloting be dispensed with. Agreed to without dissent.

On motion, John Wilkes was unanimously re-elected Treasurer.

Rev. Edwin Geer moved to reconsider the vote by which the confirmation of a resolution, passed at the last Convention, "that Section 4 of the Third Article of the Constitution be amended by striking out the words 'baptized persons of good moral standing' and inserting in their place the word 'communicants,'" was defeated.

The reconsideration was agreed to unanimously.

On motion of Rev. J. H. Tillinghast, action on the resolution was postponed until the next Convention.

The Church Building Committee made their report:

The Church Building Committee respectfully report, that during the past Conventional year no action has been had by them.

They have received no contributions to this object, and, notwithstanding the difficulties of the times, they feel constrained to urge its importance upon the members of the Church.

If this Committee were provided, by the liberality of the Church, with funds for the purpose, they could give a powerful onward impetus to new and struggling Church undertakings, by affording them a little aid in Church Building.

W. E. SNOWDEN, *Chairman*.

The Convention adjourned to meet at 5 o'clock, P. M.

SATURDAY, MAY 9TH, 5 O'CLOCK, P. M.

Rev. Lucien Holmes and Rev. M. M. Marshall appeared and took their seats.

On motion of R. H. Smith,

Resolved, That the Secretary be instructed to publish twelve hundred copies of the Journal of this Convention and five hundred copies of the Constitution, Canons and Rules of Order, for distribution.

The Committee appointed at the last Convention, to report to this, on the subject of Itinerant Missionary Work, asked to be continued and allowed to report to the next Convention, which was agreed to.

The minutes of this day's proceedings were read and approved.

The Convention united in singing the *Gloria in Excelsis*.

The Bishop pronounced the Benediction, and the Convention adjourned *sine die*.

W. N. TILLINGHAST, *Secretary*.

Saturday night, Divine service was celebrated. Rev. A. A. Watson preached from Heb. xii : 14 : "For here have we no continuing city, but we seek one to come." The Bishop confirmed four men.

On Sunday morning, May 10th, Calvary Church, Tarboro', was consecrated. The Bishop preached the sermon from St. Mark xiv : 8 : "She hath done what she could." A collection was taken up for the Education Society amounting to \$141 75.

On Sunday afternoon, Rev. B. S. Bronson preached from St. John xx : 27, 28, 29.

There was a service also, for the coloured people, in the old church. Rev. E. M. Forbes preached the sermon. The Bishop confirmed one woman.

On Sunday evening Divine service was again celebrated, and the Missionary Sermon was preached by Rev. Angelo A. Benton from II. Cor. ix : 12 : "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." A collection was made, amounting to \$101 36.

STANDING COMMITTEE FOR 1868-'9.

Rev. R. S. Mason, D. D.,	G. W. Mordecai,
Rev. F. M. Hubbard, D. D.,	K. P. Battle.
Rev. A. Smedes, D. D.,	

EXECUTIVE MISSIONARY COMMITTEE.

Rev. J. C. Huske,	A. J. DeRosset,
Rev. A. A. Watson,	Robt. Strange,
	S. L. Fremont.

EDUCATION COMMITTEE.

Rev. R. E. Terry,	S. J. Person,
	A. H. VanBokkelen.

CHURCH BUILDING COMMITTEE.

Rev. W. E. Snowden,	W. R. Cox,
Rev. J. B. Cheshire, D. D.,	G. V. Strong.
Rev. M. M. Marshall,	

TRUSTEES TO HOLD PROPERTY FOR THE DIOCESE.

Rt. Rev. Thos. Atkinson, D. D.,	Geo. W. Mordecai,
	Wm. H. Battle.

TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

Rev. M. A. Curtis, D. D.,	A. J. DeRosset,
	John Wilkes.

DEPUTIES TO THE GENERAL CONVENTION.

Rev. R. S. Mason, D. D.,	Wm. H. Battle,
Rev. A. A. Watson,	R. H. Smith,
Rev. J. B. Cheshire, D. D.,	A. J. DeRosset,
Rev. F. M. Hubbard, D. D.,	Robt. Strange.

ALTERNATES.

Rev. E. M. Forbes,	Geo. W. Mordecai,
Rev. J. C. Huske,	Kemp. P. Battle,
Rev. R. E. Terry,	John Hughes,
Rev. B. S. Bronson,	John Wilkes.


COMMITTEES TO REPORT TO NEXT CONVENTION.

On Permanent Episcopal Fund—S. L. Fremont, *Chairman*.

On Qualification of Voters in Parochial Elections—Rev. A. A. Watson, *Chairman*.

On Female Education—Rev. B. S. Bronson, *Chairman*.

On Itinerant Missionary Work—Rev. F. W. Hilliard, *Ch'n*.

 The Fifty-Third Annual Convention of the Protestant Episcopal Church in the State of North Carolina, will meet (D. V.) in CHRIST CHURCH, Raleigh, on the Third Wednesday in May, 1869.

APPENDIX.

ADDRESS OF THE COMMITTEE ON DIVISION OF DIOCESES.

The Diocesan Convention of North Carolina, at its Annual Session in 1867, passed the following resolutions, viz :

“ *Resolved*, That the Clerical and Lay Deputies from this Diocese to the next General Convention, be instructed to urge upon that Convention, “the propriety of a relaxation of the rule for the division of Dioceses.”

“ *Resolved*, That a Committee composed of three Clergymen and two Laymen, be appointed to draw up an address upon the subject, to be “laid before the several Diocesan Conventions, inviting their co-operation.”

The Committee appointed under the second resolution, would solicit the attention of their brethren to the present condition and wants of the Church and to the state of her organic law with regard to the division of Dioceses.

In common—we are persuaded—with many of her sisters, the Diocese of North Carolina feels the need of more extended and more constant Episcopal services and supervision.

During the years immediately preceding the war there was a very considerable increase in the numbers of her Clergy and in the numbers and size of her Parishes and Missionary Stations. And though as one result of the war, her Clergy list has been diminished again, this only calls for additional Episcopal services ; while her field of labor remains as large, if it have not become even larger than before.

The mere extension of her membership would not, by itself, render her necessities so urgent, if her territory were more compact. But $2\frac{1}{2}$ degrees of latitude and 9 of longitude, covering an area of more than 45,000 square miles, intersected by mountain chains and by rivers not always easy of passage, and provided with comparatively scanty facilities of travel, by rail or by steamboat, increase most seriously the difficulties of her work. Within this broad domain, she finds herself face to face, with more than a million priceless immortal souls, awaiting her husbandry, and to a large extent, dependent upon her efficient action for their full enjoyment of the means of grace.

The work has, for many years, severely taxed the physical and mental powers of her chief Pastors; at times, though but for a time, totally disabling them. But the effect has been even more serious in the case of her present Bishop. Though in the prime of life, fifteen years of Episcopal labor have so seriously impaired his strength, that his physicians have pronounced it impossible for him to continue the full performance of his Episcopal duties. Thus, the work of the Church, by its very urgency, bears down the workman and arrests itself.

But were our Bishop's health so rugged that nothing he could undertake would put it to risk, it would yet remain true, that neither he nor any other man, could accomplish all that such a field calls upon a Bishop for. The work is beyond the powers of any one man.

Nor is North Carolina alone in this evil case. From every quarter of the American Church, comes the same earnest complaint of the absolute insufficiency of the Episcopate for the immense labor that confronts it.

The present law with regard to the division of Dioceses, is so inadequate to the emergency, so environed with difficulties, so slow in operation, as to have earned the name of "a law for the killing of Bishops." We suppose that we only utter the voice of the Church, when we appeal to the General Convention, for some such modification of the organic law, with respect to the division of Dioceses, as will render that law more flexible, relieve the present Bishops of some of the enor-

mous and unreasonable demands upon their time and strength, and put a more efficient Episcopate within reach of all parts of the Church.

There seem to be but two modes of relief for an overtasked Episcopate, viz: to increase the number of workmen in any given field; or, to divide the field itself. The alternative is either

1. The multiplication of Assistant Bishops; or,
2. The Division of Dioceses.

In some instances, unfortunately, the evil from which we seek to escape has proceeded so far, as to admit of no help, except from the former of these. It is the *only* way in which to relieve a Bishop already disabled. It is *too late* for mere division. The disabled Bishop would still need an assistant for his own portion of the field.

In all such cases, not only is the appointment of an Assistant Bishop the only remedy, but it must be admitted to be perfectly legitimate, and in accordance with the principles and practice of the early ages of the Church. From the first, the great principle of "*But one Bishop in a Diocese*," has been understood to admit of an exception in the case of actual disability.

Among other instances, about the close of the 2nd Century or the beginning of the 3rd, Alexander became Assistant to the aged Narcissus, in the Mother Church of Christendom, at Jerusalem. At a later period, the great S. Augustine was made Assistant to Valerius of Hippo. And although S. Augustine himself subsequently questioned the propriety of Assistant Bishops, his objection is understood to have rested upon the language of the VIII Canon of the Council of Nice, which forbade two Bishops in one city. That rule, however, seems to have been interpreted by the Church, as levelled against the co-existence of two Bishops, with equal powers, and in full possession of their faculties. The theory of an Assistant Bishop is, that, while his jurisdiction is co-equal in extent with that of his principal—in which respect he is to be distinguished from a suffragan, he is absolutely subordinate in

authority. There can be no question of authority between them. The well known practice of the Church in all ages, apparently demonstrates that the Nicean Canon was not intended or understood to exclude Assistants in cases of permanent infirmity on the part of the principal. Indeed, the same Canon expressly provides for Chorepiscopi, who were, we have reason to believe, of the nature of Assistant Bishops, as distinguished from Suffragans. It is said that in England, before the Norman Conquest, there were many such Bishops in the province of Canterbury; and that the names of nearly three hundred Assistants, are upon the records of seven of the English Dioceses within the next six Centuries.

But while we do not question the lawfulness of Assistant Bishops, or even their necessity in cases of permanent disability, we do maintain that in all other cases, their appointment is not in sympathy with the traditions or the fundamental law of the Church.

The Holy Catholic Church knows no law, pertaining to her organization, more fundamental than that of Unity. It is a principle, as well as a law, of which, the special type from the beginning, has been placed in the Unity of the Episcopate; and that, not only in what is called the solidarity of the whole Episcopate, but in its unity in each Diocese. This unity could not be so well attained were two co-ordinate Bishops admitted to govern the same Diocese. Her constant tradition upon this point, from the first, was echoed in the defiant cry of the Roman populace, when Constantius proposed to divide the Episcopate of the City between Liberius and Felix: "*One God, one Christ, one Bishop.*"

A bicephalous Episcopate, when avoidable, has from the first, and all over the Church, been repelled as an Ecclesiastical Monster. The formal unity of the Diocese is by it broken; and even if it were certain, that the individuals sharing the See, would be in perfect and brotherly accord, there would be a tendency to division on the part of those under their authority, and a serious danger, if not a certainty, that there would

arise those preferences for Paul or Apollos so pointedly condemned in the 1st Epistle to the Corinthians.

Wherefore the Church, in her first General Council decreed (Canon VIII. Nicea) "*that there may not be two Bishops in one city.*" And our own branch of the Church, while providing for the emergency already referred to, and for which an Assistant Bishop is the sole possible remedy, requires such positive evidence of permanent disability on the part of the principal, as must make it impossible, if the law is honestly carried out, to appoint an Assistant in any other case. The procedure is purposely surrounded with difficulties. The Church has always held the "one Bishop," to be the will of God, and as a general rule, essential to her unity.

It will be admitted, that that is bad legislation, which, to secure the observance of one law, compels the breach of another. Yet so stringent is the present law with respect to division of Dioceses, and so far from meeting the necessities of the Church, that under its operation both the principle and the law with respect to Assistant Bishops has, in the opinion of many, been violated of late, in order to get the relief which was otherwise impossible, but which had become absolutely necessary.

For another elementary principle of the divinely organized Church of Christ, is that her Bishops are for work and not for show. The Bishop is intended to be the actual, living, working, managing head of his Bishopric; not a secluded governor, or an occasional visitor, or a mere personal machine for certain *quasi* Sacramental purposes, but the Father of his Diocese; knowing individually all his Spiritual Children, sharing their joys and their griefs, aiding and directing them in their work; the Chief Pastor, *in reality*, of the flock, able to reckon even its lambs, living and moving daily among them, ordering, directing, guiding each under Shepherd; not indebted for his influence to them, but rather the source of their influence; pressing them to their work when necessary, relieving them when they require relief, encouraging them when discouraged, watching their lives for their own and their people's good,

correcting promptly their errors, and staying or undoing the evil consequences; tying them into one harmonious unit, in part by the bond of his own personal and paternal presence, and direct influence, in part by making them all only his agents, himself the ultimate doer of all the work; training the younger Clergy and the Candidates for the Sacred Office to their great work, that they may learn to do it well; extending his pastoral staff over the working Laity of his charge, binding *their* work also into sheaves of unity, controlling to harmonious and subordinate ends, all those lay agencies and that lay machinery, so priceless when moving within proper limits, but so destructive of Unity and Peace and Love when off the track of law and order, which working co-temporaneously in different parts of the Diocese, should in order to work harmoniously, move, all of it, under the eye and hand of one Central Intelligence.

Thus actually supervising as well as ordering, controlling and working as well as supervising, all the ecclesiastical machinery of his Bishopric, gathering its many forces into harmony, and by the living tie of his own presence and will, and holy active earnest life, providing the central chord of a thorough Christian sympathy between all parts of the domain entrusted to him.

To accomplish all this, the Bishop's field of action must be such that without sacrifice of himself, he can traverse it constantly, and perpetually oversee all its parts. The work should be within such limits as all to lie under his eye and within reach of his hand. His supervision of each detail should be frequent, if not constant. His Clergy should have perpetual access to him. It should be possible for him to attend personally to the training of his Candidates for Orders, and still more perhaps to that of his younger Deacons. It should be possible for him to know his Laymen individually and be often with them; not in Church only, but at their homes, and be welcomed by each as his chosen friend and Father in God.

But this again can be secured only by Dioceses of moderate size. And accordingly, upon an appeal to history, we find that

upon this principle, did the Church in her early ages, arrange the boundaries and dimensions of her Bishoprics.

It must be familiarly known to all who are themselves familiar with the primitive arrangements of the Church, that her early Bishoprics were much smaller than our own. *How* much smaller may not be so generally understood. And as respect for her early practice must always enter deeply into the spirit of the Church Catholic, some statements with regard to this, may not be inappropriate here.

It is true, that the Apostles or first Bishops of the Church, covered with their respective jurisdictions large territories. But this was their *Mission* work, and such extension was in the nature of the case unavoidable. A few men, in the first instance, were obliged to divide the world between them; both for the purpose of proclaiming the new Gospel, and for that of organizing and gradually moulding into fixity of form the great society which rapidly gathered around them. But as they were able, they planted throughout these vast districts, local overseers or Bishops with much less extended territories; endeavoring it would seem, to place in each principal city its own overseer. Their successors followed in their footsteps.

To understand better the early records upon this subject, to which we propose to refer, it may be well first to glance at the *civil* arrangements of the Empire.

The cities (*urbes*) with their sub-urbs, extending sometimes with a radius in every direction of ten or twelve miles, constituted what were called *Parochiæ*, (Parishes) under the government of a dictator, or *defensor civitatis*. A collection of such districts or *parochiæ* constituted a *Province*, under a Praetor or Proconsul; usually residing in the metropolis or chief city. Groups of these provinces again made up what was known to the civil law as a *Diocesis* or *Diocese*, under the rule of an Eparch or Vicar or Præfect.^(a)

It is said that in the time of Honorius and Arcadius, (circ. A. D. 400) there were in the Empire, thirteen of these Dio-

(a)—Bingh. Lib. ix : Cap. 1.

ceses ; containing one hundred and twenty Provinces ; which again included a vast number of Parishes.

Let it be understood that these were originally *legal* terms, and the *civil* arrangements. But the Church, which though not of the world was still in it, was wont wisely to accommodate her arrangements, in all innocent matters, to those of human life around her ; and especially to those of the civil government, which, all heathen as it was, she taught her children to respect as God's providential representative. There was a special reason for such conformity in her territorial divisions and subdivisions, as thereby her own efficiency would be increased, or at least, less impeded. Accordingly, we find her first divisions, and the nomenclature adopted for them, corresponding to a very considerable extent, to those of the Empire. Her first Bishoprics were, in good degree, coterminous with the civil Parochiæ. Her Metropolitans were the Bishops of the Metropoles, or chief cities of each Province, and her Patriarchs or Exarchs were the Chief Bishops of each Diocese.

As a general rule, the extent of a Bishop's jurisdiction was that of a civil parochia or parish.

It would not be right, however, upon the standards of our own age and country, to infer the population of a civil parish of the Roman Empire, either from its name, or from its territorial extent. Much larger bodies of inhabitants were often crowded into equal spaces. Human life was more dense.

Nor must the term "*Parish*," as used then by the Church, (by adoption from the civil nomenclature) be considered as identical with the same term as used now ; or as equivalent to one congregation.

The Parishes or Bishoprics of which we are speaking, were composed, as to their living material, of groups of congregations, under Presbyters, or Elders, or Overseers of the Congregation ; who were themselves under the authority of the Bishops or Overseers of the Clergy. Thus the Bishop of Gaza is styled by Eusebius, "the Bishop of the Churches in and around Gaza." Bethlehem, with a number of Presbyters and Deacons of its own, was yet only a part of the Bishopric or

Parish of Jerusalem; of whose probable numbers we may draw some inference, not only from its Christian record in the Acts of Apostles, but also from the Jewish estimate, that there were within the City, during the later years of its history, four hundred and eighty synagogues.

In Alexandria, there was a Christian congregation in each *Laura* or civil division of the city. The names of at least ten of the sacred edifices are known to us. There must have been many others within the city limits, which we do not know, besides those of the suburbs. Canopus, though a large town, and at twelve miles distance, was a part of its suburbs, and so of its Bishopric or Parish.

We still know the names of at least twelve of the Churches of the Bishopric of Carthage. It is said that within each of the African Bishoprics or Parishes, there was an average of from sixty to eighty towns.

The City of Rome was one of the *Parochiæ* of the Civil *Diæcesis* of Rome, and constituted also in the arrangements of the Church, one Parish of the Diocese. Yet even before the last heathen persecution, we learn that it contained more than forty Churches and nearly fifty Presbyters, besides Deacons.

Corroborative of this position, viz: that an ancient Parish corresponded to a Bishopric and contained a number of Congregations, is the early legislation of the Church. Thus Canon VIII. of the Ecumenical Council of Nice, prohibits more than one Bishop in a city. The Councils of Sardica and Laodicea forbid the appointment of Bishops for small towns or villages; while the Council of Carthage, by forbidding the Bishop to leave his principal Church for the purpose of residing in one of the *other* Churches of his Bishopric, implies in the plainest terms the plurality of Congregations in the charge of each Bishop.

The term *Parish* therefore, as used in the early nomenclature of the Church, corresponded to the civil division of the same name, and was not equivalent to a single Congregation, but to the jurisdiction of a Bishop, comprising a group of Congregations and a body of Clergy.

But of these Bishoprics we affirm, that while exceptional cases existed, yet as a rule, they were in the first ages of the Church smaller, more numerous and far more manageable than are our own. That this was so, is evident upon a glance at a few facts.

We have the *names* of about sixteen hundred ancient Bishoprics in the Roman Empire.

The ancient Diocese of Britain, which included none of Ireland and only the Southern part of Scotland, was divided into five Provinces, each of which was subdivided into Bishoprics.

The neighboring Diocese of Gaul contained seventeen Provinces with numerous subordinate Bishoprics.

Italy had two Dioceses and seventeen Provinces, with about three hundred Bishoprics.

Asia Minor, about four times the size of North Carolina, could count four hundred Bishoprics.

But the comparative dimensions of the primitive Bishoprics will become still more apparent, upon a statement of some of their averages of Territory.^(a)

The largest of these seem to have been in Libya; where seven Bishoprics averaged about 10,000 square miles, or 100 miles square each. It should be remembered, however, that much of this Libyan territory was uninhabited desert.

The Bishoprics of Gaul averaged not more than 2,300 square miles, or 48 miles square.

Four hundred and sixty-six Bishoprics in North Africa, west of Libya, averaged 2,000 square miles, or about 45 miles square. (This is about the present English average.) Among the African Bishoprics was that of Hippo, governed at one time by the renowned S. Augustine, who divided his territory, setting off the Bishopric of Fussala, 40 miles from Hippo, as

(a)—In the statements to be presented, it must be remembered, that only *averages* are given. In each Province Bishoprics were to be found much larger than others in the same Province. The Bishoprics of one Province, moreover, were often much larger than those of some other Province of the same Diocese. Thus in the whole Province of Tripolis, it is said there were but five Bishoprics; and in that of Libya but seven.

It may be as well to say here, that for most of these ancient statistics, we are indebted to Bingham's Ecclesiastical Antiquities.

being too far to receive suitable attention from himself, and requiring by reason of its distance, a Bishop of its own.

Eleven Bishops, at least, are known to have governed in the Island of Crete, once the jurisdiction of the Apostle Titus ; giving to each an average of about 37 miles square.

In Egypt the average inclusive of the deserts was 34 miles square. Exclusive of the deserts it was much less.

In Asia Minor it was about 22 miles square. In Palestine about 20.

The average of the Province of Rome was still less ; dividing about 2,500 square miles among twenty Bishoprics, or giving 125 square miles, or 11 miles square, to each.

So far, the statistics given refer to the first 600 years of Christianity.

In Ireland subsequently to this, but still at an early period, we find fifty-three Bishoprics with average territories of 600 square miles, or between 24 and 25 miles square.

When Augustine, afterwards Arch-Bishop of Canterbury, came to England (circ. A. D. 600) to convert the heathen Saxons, he found in Wales of the Ancient British line, seven Bishops, with a Metropolitan at their head, whose average territories could not have exceeded 1,000 square miles or 33 miles square.

Bingham tells us that there were in his day, in the Kingdom of Naples twenty Arch-Bishoprics and one hundred and forty-seven Bishoprics.

And if we turn to the Bishoprics of the Church Catholic at the present time, out of our own country, we will find them approximating the same dimensions.

It will help us to realize that these averages represent *Bishoprics* and not Congregations, to remember that in England and Wales, with a territory but one-seventh larger than that of North Carolina, there are at this time twenty-eight Bishoprics and seventeen thousand Episcopal Clergy, giving an average of about 2,000 square miles or 45 miles square to each Bishopric. In the same space, some years ago the government returns recognized two hundred and eighty-five corporate

towns, or about ten to each Bishopric, besides unincorporated villages or settlements.

But the English average would have been very much diminished, had the bill for new Sees which passed Parliament in the time of Henry VIII, been carried into effect, and nineteen new Bishoprics been added.^(a)

Should it be replied, that all these Sees, though limited in territory, were or are large, as respects their population, we reply: 1st. That the limitation of territory constitutes, of itself, a material circumstance. It is much easier for a Bishop to take care of 100,000 members of the Church collected in one city, than to do the same work for 100,000 scattered over 50,000 square miles. We shall have occasion, moreover, to argue that these very numbers and the success of the early Church, in absorbing so large a proportion of the whole population, may very well have been due, in great part, to the compactness of the field, and the consequent condensation of its work. As in material agriculture, so in spiritual, a small field thoroughly worked often yields better returns than larger ones with the same expenditure of labor.

If now, we bring into the comparison the Bishoprics of the American Church, we will find the largest ancient or modern average thus far mentioned^(b) to be about the area of the Diocese of Vermont, while it would be easy to enumerate many with areas not exceeding that of the District of Columbia.

The largest average thus far mentioned, i. e., that of the Libyan Churches (including the deserts), has been 10,000 square miles. There are but six of our American Bishoprics whose dimensions do not exceed this. The rest range from 16,000 square miles up to 360,000. Six have nearly or quite 50,000 square miles; eight have between 50,000 and 100,000; two

(a)—This was A. D. 1539. In the year 1534, an Act of Parliament provided for the appointment of twenty-six Suffragans, in addition to the regular Bishops. At the present time, the question of sub-division is again seriously agitated. A committee of the Lower House of the Convocation of Canterbury has reported in favor of, at least, *doubling* the English Episcopate. Should this be done, the English average would be reduced to 1,000 square miles, or about 32 miles square.

(b)—That of the Libyan Bishoprics. But this was inclusive of the deserts. Exclusive of the deserts their average was about equal to the area of Connecticut, one half the size of Vermont.

have between 100,000 and 200,000, and one between 350,000 and 400,000.^(a) We speak now not of our Missionary, but of our regularly organized Bishoprics. That of Texas alone is about twice the size of the two Dioceses of Asia Minor with their four hundred Bishops. If we compare ourselves with our *English* sisters, we will find but two of our Bishoprics to come within their average, while the rest range, some fifteen times, others twenty times, others again twenty-five times, and one two hundred times their size.

The contrast is made still stronger by the fact, that comparatively small as were the ancient Bishoprics, there existed, at least in many of them, great facilities for sub-division.

Thus the African Church^(b) required, in order to the sub-division of any of her Bishoprics, only the consent of the Bishop and Council of the Bishopric to be divided, and that of the Metropolitan and the Provincial Council; a requisition the more easily complied with, inasmuch, as for some time, it was directed by the V. Canon of the Council of Nice, that the Provincial Councils should meet twice a year, i. e. "before Lent and in the season of Autumn." By virtue of this liberty S. Augustine, as we have seen, divided the Bishopric of Hippo, deeming Fussala, at forty miles, too distant to receive his efficient supervision.

Only one fundamental and insurmountable limitation existed, viz: that expressed in the VIII. Canon of the Council of Nice, "but one Bishop in a City." To a great extent, however, it was also true that the Church recognized the rule of the Council of Sardica, which forbade the consecration of Bishops for *small* towns.

Our own legislation has, on the contrary, tended to obstruct division and keep our Bishoprics in unwieldy proportions.

Not, however, *altogether* unwisely; for the Church in this land has had, within the last eighty years, to re-commence, as it were, ecclesiastical life. She has been compelled to recur to Missionary principles. And that without the advantages, in

(a)—See Church Almanac and Church Calendar.

(b)—This rule was not, however, peculiar to the African Church. It seems to have been general.—Bing, ii: xxi: 3.

some important respects, of her Missionary movements in the Apostolic age. Her pioneers in this Western World, had not the advantage of that wonderful miraculous power possessed by the Apostles, which made its possessors so much more directly co-workers with God Himself, and lifted them so much more above the necessity of human support and sympathy. It was not at all strange that they should seek to multiply the human ties and supports around them, by extending their fields of labor. And this the more, as the planting was at first of necessity so thin and scattering. The *human* material was wanting. The teeming crowds which inhabited the Parochiæ of Asia, Africa and Europe, and enabled the rapid condensation of the Church there into its compacter forms, were wanting in these Western wilds. The comparative absence of contact here, prevented the full development of the magnetism of sympathy, even in the elements which *did* exist. To a great extent, especially in New England, what population was to be found, was hostile to the Church.

Nor could even its pecuniary support be secured from constituents so scattered, except by taking in large tracts of territory.

These difficulties rendered it perhaps impracticable at the first, to imitate the primitive model in respect to the size of Bishoprics.

Even had the founders of the American Episcopate been theoretically in favor of small Dioceses, the circumstances might have been supposed to forbid the reduction of such theories to practice. They probably felt *most* deeply, their need of those advantages which could be secured only by *massing* the churchly elements of the country, and may very well have concluded, that the evils of engineering subsequent sub-divisions of their fields, would be less than those of thinning out the work by sub-division at the first. At the same time, we may suspect that this principle of aggregation was carried too far; even admitting all the peculiar reasons which then existed for it. The question may well arise, whether an organization in smaller Bishoprics would not, even then, have been produc-

tive of greater results. At the least, whether it would not have been better to have organized City or See Bishoprics from the first, which without sacrificing at the time the strength sought from extended territory, would have left that territory as Missionary ground, free to be filled up with other Bishoprics as the population advanced.

And even now, it might be well to review our Domestic Missionary Canons, and substitute for the present arrangement a *See Episcopacy*, which would leave these enormous fields more open for the formation of compact Dioceses of suitable size, as rapidly as the growth of the Church might demand.

But it may be seriously doubted, whether the founders of our American Ecclesiastical polity contemplated at the first any probability of a future sub-division,^(a) or had any very accurate, progressive, or hopeful theory at the core of their plans. They could scarcely have anticipated the great growth of the Church which history has witnessed. As late as A. D., 1811, (we have it on the authority of Bishop White),^(b) it was doubtful whether the American Succession could be carried on, without resort to the Mother Church again, for fresh consecrations.

We can easily understand how Dioceses yet without any Bishop at all, (in one instance even positively declining a resident Bishop),^(c) should perceive no advantage in sub-division at any time, and make no provision for it.

We need not, therefore, be surprised to find, that for fifty-three years after the formation of the Constitution of the American Church, no provision existed for the division of Dioceses. And even when the provision was made, it was so lettered with restrictions as to render compliance in any case very difficult; while absolutely impossible in many, in which

(a)—But see Bishop White's Memoirs, Appendix 37.

(b)—Bishop White's Memoirs : Note Q.

(c)—The popular revolutionary prejudice against the office of Bishop was very bitter. Bishop White tells us in his Memoirs (Note A. A. A.) that there was much newspaper and pamphlet discussion, as to whether such an office should be endured—some even going the length of suggesting that if a Bishop were sent, he should be thrown into the river. And this, be it remembered, when for the want of resident Bishops, no confirmations or consecrations could be had; and every ordination of Deacon or Priest involved a voyage to England by the candidate.

it was sadly needed. And though these restrictions were modified by subsequent legislation, it continued evident that small Dioceses were not regarded with favor. At this point a brief resume of the legislation of the Church upon this subject may be well, and may help us to a more intelligent and consistent adjustment of the matter.

As collateral to the main question of Division, it may be well, as we go, to look at the history of the law with respect also to the admission of new Dioceses, and the election of Bishops, the object of all the legislation upon either point being the same, viz: To bring the Episcopate into more effective relations to the Church.

The early legislation of the American Church on the subject of the election of Bishops was in remarkable contrast to its enactments respecting the size of Dioceses, both at their organization, and in their subsequent history. At first there was no *law* to prevent the election of a Bishop by a Diocese with but one clergyman. It was because this was actually attempted in Vermont: That a Canon was passed, in 1795, requiring six Presbyters, resident in one Diocese, or nine in any two or more concurring, for such purpose. (Canon I. of 1795.)

But, from the first, the organic law for the admission of *new Dioceses* has provided only for whole States or Territories. Article VII. of the Constitution proposed in 1785, and confirmed in 1786, enacted: "A Protestant Episcopal Church in *any of the United States*, not now represented, may, at any time hereafter, be admitted on acceding to the articles of this Union."^(a) The present law upon that subject enacts: "A

(a)—In 1838, the phraseology of the Article was changed to: "A Protestant Episcopal Church in *any part of the United States, or any Territory thereof.*" In 1844 we find it again: "A Protestant Episcopal Church in *any of the United States, or any Territory thereof.*"

It is true, the alternative expression, "*Diocese, State or District,*" is used as far back as in the Canons of 1814. But the Constitution, at that very time, made the Diocese and State coterminous. The expression may have been intended to meet such cases as those of Vermont and New Hampshire in 1801, and Virginia, Pennsylvania and Ohio in 1817. In 1801, portions of Vermont and New Hampshire were permitted, temporarily, to separate themselves from their respective States, and associate themselves in a Diocese or District of their own. But this was for a special reason; was done only by special permission; and was permitted only as a temporary arrangement.

Protestant Episcopal Church in any of the United States, *or any Territory thereof*, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution.

So far were any other dimensions, than those of whole States, from suggesting themselves to the minds of our first law-givers, that in all the laws framed by them till 1838, the word *State* stood in the place of *Diocese*. Thus "the Church in each *State*;" "The Convention of the *State*;" "A majority of suffrages by *States*."

The resolution of 1835, introducing into the House of Bishops the proposition for the division of Dioceses, which became a law in 1838, called for an inquiry as to what *alterations in the Constitution were necessary*, in order to authorize the division of any existing Diocese, or the erection of new Dioceses less in extent than a State or Territory; Showing that no authority for either, was supposed to have been already given by the Constitution. And it is worth observing that, notwithstanding this allusion to the erection of new Dioceses of less size than whole States, the joint committee, to whom the matter was referred, (Bishop White in the chair), made no proposition in their report for any such change, but only for the division of old Dioceses. It may be added, to make this view of the law complete, that the Canon for the appointment of Domestic Missionary Bishops, vests in the House of Bishops power to increase or diminish their jurisdictions only by whole States or Territories. It is, therefore, and has always been the fundamental law of the American Church, that new Dioceses must be co-terminous with the States or Territories within

A similar case occurred in 1817, when portions of Virginia and Pennsylvania were temporarily set off, to enable the election of a Bishop west of the Alleghanies. But the object having been secured, the legislation which permitted it was withdrawn by the next General Convention, in 1820.

It is also true, that the Constitution of 1783 speaks of the "Bishop or *Bishops* in every State." But even if the reference here were to two Dioceses in one State, it would not necessarily imply the existence of two Dioceses in one State *at the time of their organization or reception*. But all the other language of the Constitution, as well as the historical facts of the case, prohibit that interpretation, and point to the case of Assistant or Coadjutor Bishops. As early as 1801, an Assistant was provided for Bishop Provoost, of New York; but the House of Bishops was explicit and emphatic in its sentence, that the Bishop so appointed should be Assistant or Coadjutor to Bishop Provoost, and subject to his authority. There was to be but one Diocese, and but one Episcopate in it.

which they lie, even though that State be Texas. So far have we been, in this respect, from following the primitive model.

But not only are the original dimensions of all Dioceses made equal to whole States or Territories, their subsequent reduction to more reasonable limits was, until 1838, constitutionally impossible.

At length, the unmanageable size of New York forced the subject upon the attention of the Church, and wrung from the General Convention some relaxation of the rule. The reluctance, or at least the great caution, with which the step was taken, was evident from the conditions imposed, and still more from those suggested. The House of Bishops, at first, proposed to require in each portion of the Diocese to be divided, 10,000 square miles of territory, and fifty clergy; or 20,000 square miles in all, and one hundred settled clergy. And though these conditions were reduced to 16,000 square miles and sixty Presbyters in all, yet even this shews how far the Church was, at that time, from encouraging the reduction in size of her Dioceses.

Since then, the legislation of the Church in this direction has slowly advanced. In 1856, the territorial restriction upon division was seemingly removed. It was, however, rather *commuted* into another form of territorial condition, requiring forty-five self-supporting parishes, but reducing the number of Presbyters from sixty to thirty-five. This is the present law. No Diocese, however large, can be divided until it possesses thirty-five Presbyters and forty-five self-supporting parishes, with all their retinue of parishes not self-supporting.

It will be seen that there is nothing in this *directly* requiring any particular geographical dimensions for Dioceses formed by division. There is nothing *expressly* preventing them from being as small, territorially, as the smallest Bishoprics of Palestine or Italy. Thus much has been gained.

But, for the present at least, the evil effects of the territorial restriction are *indirectly* inflicted. So long as our country remains so thinly settled, and while it continues so torn by religious divisions, so long the requisition of forty-five self-sup-

porting parishes will involve, in most cases, an extent of territory by far too great for the effectual oversight of any one Bishop. Forty-five parishes, in one city, might not overtask the powers of a Bishop. But the thorough oversight (if it were possible) of *forty-four* parishes, scattered over the 360,000 square miles of Texas, would speedily break down the physical powers of any man.

But this is not the worst of the case. Its difficulty is immensely increased, especially upon Southern ground, by the addition of the phrase "self-supporting."

Even in Massachusetts and New York, if the committee is correctly informed, the Bishops' field of work must be estimated at nearly, if not quite, one-third more parishes than are self-supporting. Forty-five self-supporting parishes, in those Dioceses, means Sixty altogether. In North Carolina, and throughout the South, the disparity is far greater.

At this time, less than one-fifth^(a) of all the parishes in North Carolina are self-supporting. It is to be hoped that long before forty-five such parishes can be formed, their proportion to the rest will be greatly increased. But as it now stands, throughout much of the Southern portion of the Church, the Canon would require more than two hundred parishes, in all, in order to a division. That this might occur in such a Diocese as Texas, is by no means very improbable. But if the seventy-five parishes and Missionary Stations which are spread over the 45,000 square miles of North Carolina, have proved too much for one Bishop, what shall be said of two hundred parishes scattered over the 360,000 square miles of Texas, with even greater natural impediments to travel, and far less steamboat or railroad facilities!

The *forty-five self-supporting parishes* of the Constitution mean, therefore, far more than forty-five in all. It is easy to see that the practical result of such legislation must be to cripple the Church, by breaking down her Bishops.

We may be sure that neither the size of the Ancient Bishoprics, nor of those of the present English Church, were the result of accident.

(a)—More probably $\frac{1}{6}$.

While undoubtedly modified by existing circumstances, geographical or otherwise, it is evident that upon the whole, their dimensions were the result of a thoughtful conviction that they were the true proportions for efficiency.

The primitive Church intended her Bishops to be the central, moving and regulating powers of her Bishoprics; Chief Pastors, in reality, feeding the flock of God; Fathers in earnest of the Spiritual Family; Chief Engineers, actually supervising all her machinery; Centres of unity to both clergy and laity. And she intended her Bishoprics to be such fields as her Bishops could traverse readily and constantly, without suicidal detriment to their powers of labor.

The result justified her wisdom. The very compactness of his Bishopric, secured from its overseer a more sleepless oversight; a more uninterrupted application of the propelling power; a readier correction of evils. It enabled him to hold its parts in stronger unity; to keep the clergy better to their work; to help them more promptly and steadily; to repair more immediately the damages of their errors; to be a nearer friend of both clergy and laity.

Where, but in such a Bishopric, could the picture of S. Ambrose, surrounded by his clergy, accessible to his laity, a living fountain of instruction, correction, encouragement, and aid to all, have found its original? And then, independently of the direct influence of the Bishop, there was, possible, in the smaller Diocese, a greater identity of interest, and of material sympathy, and material aid, than is attainable in Bishoprics spread over great tracts of country, whose parts totally differ in population, pursuits, and interests, and in national and social peculiarities.

But how impossible of realization this picture, with our present arrangements! How impossible to carry on such a work, with such colossal Bishoprics. How impossible for the Bishop to have the whole fold under his eye at once, or its machinery within reach of his hand. His visits become infrequent; the adhesion of the living materials of his flock to himself, their human centre, becomes inevitably feebler; his own power of sympathy less; his ability, justly and promptly,

to correct nascent evils less; his oversight of his clergy, and his guardianship of Candidates for Orders, more merely formal; he comes among the people more as a mere executive, for special purposes, or as an occasional preacher; often, for all practical influences, as the inferior of his resident priest; and instead of upholding the hands of his subordinate clergy, is indebted to them for all the cordiality of his own reception, as if he had no personal relations of his own to the flock. It is, after all, nothing but Presbyterianism, in spirit and practical effect, under the form and organization of Episcopacy.

As the secret of all these evils lies in the monstrous and unmanageable dimensions of our Bishoprics; and inasmuch as these dimensions are first imposed, and then *fixed* by the Constitution; the remedy must be sought in some relaxation of that instrument, whereby those dimensions may be capable of reduction.

Some such adjustment, moreover, is necessary to bring the apportionment of the Episcopate, all over the Church, into harmony with so much of the law for the organization of new Dioceses, as regards the election of a Bishop.

We have seen that, by the Constitution, no new Dioceses can be formed of less size than whole States or Territories. Fortunately, however, that does not mean either forty-five or fifteen self-supporting parishes. If they have but six Presbyters and six parishes, whether self-supporting or not, they can have Bishops of their own choosing. If they have not the six, but lie contiguous to others in the same predicament, and if two or more of such contiguous Dioceses can count nine Presbyters, the boon of Episcopal oversight, of their own choosing, is theirs' without delay. Nor is the paternal care of a Bishop denied those who can reckon neither the six nor the nine. But, in such case, the Church very properly takes care for the fitness of the incumbent, by electing him in General Convention.^(a) But in any event, a Bishop is provided without delay, however small the field.

(a)—Before the enactment of the law for the appointment of Domestic Missionary Bishops, *Diocesan* Bishops were assigned, by the General Convention, to the charge of such Dioceses as had not six Presbyters of their own. Now, they come under the fostering hand of a Missiary Bishop.

All this liberality of provision for the newly born Bishoprics of the frontier is eminently wise. It recognizes the distinctive principle of the church as an organization, viz: The necessity of the Episcopate as an actual *power*, in any given field of her work. The very marrow of our Church system, considered simply with respect to what may be called its natural philosophy, its effectiveness as an organization, is in its practical Episcopacy; the oversight and work of its Bishops. But why not recognize this principle everywhere? Why not recognize it practically in the older Dioceses also? It is essential, both to the supply of the spiritual wants of our established parishes, and to the development of the feebler ones. It is equally necessary in all parts of the Church's domain. But what we need, is an Episcopacy, not of form, but of fact; actual and adequate supervision; and therefore an adequate Episcopate.

But it is impossible to regard thoughtfully the arrangements of the Church, and avoid being impressed with the difference made between the provision for an effective Episcopacy in the new Dioceses, and in the old. It will be readily admitted that some difference should be made between the case of an entirely new Diocese, as yet without any regular supervision, and that of a section of an old one, proposing to leave the jurisdiction of a Chief Pastor already over it, merely on account of the size of the fold. The need, in the latter case, is not so absolute. And then, independently of other considerations, the spirit of the Church is adverse to needless change, and to the capricious rupture of established relations, either parochial or diocesan. While teaching that the Church is all one family, she does not teach that the ties are all equal throughout that family; that a brother is no more than a cousin.

She would have her children feel their Pastor or their Bishop to be their father in God, and themselves his children, and to have the same indisposition to change their spiritual relations, as to make substitutions in the relationships of Nature. The disruption of a Diocese already organized, and the severance of spiritual relations already existing, is an operation of difficulty and moral risk. It is a very different thing from the erection of

a new Diocese, out of material not yet interwoven with other ecclesiastical interests. To hold back a young and earnest body of recruits from all that will train and strengthen them, is very different from restraining the exit of volunteers from an organization already existing and efficient; to keep six parishes from having a Bishop at all, from keeping six parishes, already under a Bishop, from merely getting a new and separate one of their own. We would not have the same canonical details govern, equally, both cases. But we would have the discrimination more just. We believe that necessities may arise in the latter case similar to those of the former, and as certainly, if not as urgently, demanding the relief of a separate Episcopate. Is it reasonable or consistent to permit the blessing of a separate Episcopate, in the first instance, to six parishes which may be mere Missionary Stations, but to refuse it in the second till they have mustered the two hundred to three hundred parishes represented by forty-five which can take care of themselves? If the old Diocese has a Bishop already, so has the new one, as a part of the mission field under the charge of its Missionary Bishop. If in the new Diocese more compactness and a Bishop of its own are desirable, why not for the more rarely visited points, and more thinly scattered parishes of the old?

And taking human abilities and human infirmities into the account, must not the present rule result in the production and indefinite perpetuation of wildernesses of nominal Church territory, within our older fields, as truly missionary ground, and as urgently needing Episcopal oversight as any Home Mission in the Church. What is the difference between this and other missionary ground, except that here is a Bishop geographically nearer, and assigned to the former, though, by his other work, rendered unable to attend to it? In many places within our older Dioceses, we have the difficulties, without the special helps, of the missionary fields; the impediments of ecclesiastical infancy, without the advantage of being borne upon the bosoms of others.

Compared with the compacted Bishoprics of the Eastern

World, our whole Western Church seems but a great Mission. There are many nooks and corners in North Carolina of pure missionary ground, hedged out from the rest of Christendom by different mountain ranges, bad roads and impassable rivers; which, were our organic law ameliorated or our Diocesan Bishoprics made See Bishoprics, would soon rejoice in Chief Pastors really their own; living among them, and doing the work the Church intended their Fathers in God should do. And if the wisdom of the Church sees fit to provide by Canon for carving out of her Domestic Missionary field separate Bishoprics, why not carve out separate Bishoprics, also, from the missionary wildernesses of our older and larger Dioceses?

The problem before us is to determine how best to adjust the Episcopal power to the Diocesan work. And as the whole spirit of the Church, from the beginning, has been adverse to the appointment of Assistant Bishops, when avoidable, the problem must be solved by such legislation as will permit a more general division of Dioceses in some form; either by the organization of independent Bishoprics, or by the adoption of the Provincial system, and the appointment of Suffragans.

Let it be distinctly understood, that what we ask is not the actual division of any particular Dioceses, but only a constitutional *permission* to divide at an earlier period than that at which the present law permits it.

We should protest against any legislation which should allow the General Convention to consolidate any two organized Dioceses without their consent, or divide any Diocese without its consent, or even to *initiate* measures for the consolidation, or division, of any other than Missionary Dioceses.

The General Convention may and should have a *revisionary* and *obstructive* power in such questions. But, in all except Missionary Dioceses, which are, of necessity, under the direct control of that body, the initiative of such changes should come from the Diocese or Dioceses directly interested, and from them alone. What we seek now is merely *permissive* legislation.

To us, it seems that the statements already made, and the

considerations advanced in favor of a relaxation of the present rule, leave nothing to reply.

The current objections to such a change wear, to our perceptions, the appearance of phantoms. But unreal as they are, they seem realities to some.

Upon analysis, they will be found to be partly theoretical, partly prudential, and partly matters of feeling or association. In advance of the rest, stands the *vis inertiae* of habit. In all conservative bodies—especially in one so highly conservative as the Church—there will be found a natural recoil from change. Far be it from us to object to this. On the contrary, we think it a principle of very great value. But we also think that it may be carried too far; that it should be counterbalanced by the principle of earnest progression, in order to furnish the proper resultant and direct the Church upon her true path.

There should be enough opposition to change to prevent causeless changes or precipitate action. But there should be, also, enough of the spirit of progress to prevent torpidity, or slumber, or the failure of the Church to improve, to the uttermost, every opportunity of real advance.

Especially, can there be no true conservatism in opposing a return to those principles and arrangements upon which the Church was organized in her primitive centuries, and by virtue of which, she went forth conquering so gloriously. In recurring to these arrangements, we are, in reality, only receding from changes perniciously introduced within the last 80 years.

We have said that the objections which confront us are partly matters of feeling and association. Such is the objection to division, because thereby the *State*, in which the Diocese is situated, will be divided. There exists with many an indisposition to sever historic ties and break up old State associations. However patriotic this objection, it seems to us Erastian, when obstructing the growth of the Church. Nor do we suppose it to be at all as prevalent as it was 50 years ago, or ever now to exist in as intense a form.

Far more extended and earnest is the objection to division of any *Diocese as such*. There are many feelings which enter into this.

In the first place, it is pleasing to personal pride to be a part of a large and influential Diocese. Who will deny that he feels an agreeable reflection upon himself from the dignity and Imperial dimensions of the Bishopric to which he belongs? And then, there is often a far-nobler feeling, less selfish and contracted, a species of Church pride, which has near its root a genuine love of the Church, and a desire to see her, and particularly the Diocese to which we belong, and which we feel to be our special spiritual mother, commanding the respect of all men, for her strength and majestic proportions. This feeling, too, is passing away; whether to our advantage, in every respect, we will not stop to enquire. It was, certainly, not an ignoble feeling. If it obscured the true interests of the Church, it did so with a golden haze of memory, and association, and love. It belonged to the rich and mellowed age of our predecessors; the generations which lay in the interval, between the rugged settlers of the country and its present disintegrated occupants; when life was more a social organization and less a human progress than now. But all this old traditional clinging to the past, and to past arrangements, is fading away. And as to the particular feeling in question, it stood in the way of the principles of progress, which are so heartily accepted by the present generation.

However graceful and beautiful, it had to be surrendered. Churchmen have begun to realize that the Church was intended for *work*, and for the accomplishment of great ends; and not to stand in hazy and motionless beauty and grandeur; a conservative, and not at all a progressive body; even if it were possible for her in this age to do so and retain her true nobility or even her existence. The true nobility of the Church must be found in her fidelity to her Master, and the vivid earnestness with which she lives the life, and does the duties, and accomplishes the work, He has assigned her. She should seek to be the impersonation and embodiment of power rather than size. She was organized for work; and with her, dimension is no equivalent to activity. And here we will also find the true reply to the objection, that by diminishing the size of our Dio-

ceses, the dignity of the Episcopate will be lessened. The object of the Episcopate is work ; not dignity, but usefulness ; and its true dignity will be found in its usefulness and fidelity ; its highest dignity in its greatest usefulness. It will be respected very much in proportion to its effectiveness ; and its effectiveness, we are persuaded, will be very much increased by giving it more manageable jurisdictions, and so enabling the Bishops to do their work more thoroughly.

A more serious objection is found in the multiplication of Dioceses. This, in itself, is no evil. It can become one, only by encumbering legislation ; for example, by rendering cumbersome the General Convention. This, indeed, is the point of the objection, viz, that in endeavouring to make the Dioceses less unwieldy, we make their great representative body more unwieldy. We reply, 1st. That this is, by far, the less evil of the two. 2nd. That we shall encounter no greater difficulties in this direction than were encountered by the first great Councils of the Church. There were six hundred and eighty Bishops at Chalcedon. But 3rd. It is an evil which may be remedied by re-adopting another arrangement of the primitive Church, viz, the *Provincial System* ; in accordance with which, each present Diocese, as it attains the proper size, may be made a Province, and divided into subordinate Bishoprics, each of which may be represented in the *Provincial Council*, and only the Province be represented in the *General Council* or Convention.

By this arrangement, the General Convention would be saved from the encumbrance of increased numbers. If at the same time some of the smaller present Dioceses were united into Provinces, the encumbrance would be diminished instead of increased.

In this connection, it is worth remarking, that such a provision was actually incorporated in the Constitution of the Church of the Confederate States, ^(a) and that the English

(a)—Art. IV, Constitution of the Church in the Confederate States enacted: Whenever any one of the Confederate States shall contain more than one Diocese, said State may, with the consent of all the Dioceses in said State, constitute an Ecclesiastical Province, in which a Provincial Council may be held at least once in every three years, which Provincial Council shall be made up of all the Bishops having jurisdiction within the Province, and of such representatives, clerical and

Church, with her Dioceses so much smaller territorially than our own, is at present seriously and earnestly considering this very scheme of Provincial subdivision for herself.

We come now to a very important enquiry, viz : What shall be the nature and the extent of the Constitutional amendment to be sought ?

We have seen that the present rule, while it does not *directly* require larger Bishoprics than the most compact of ancient or modern times, yet *indirectly* imposes the unwieldy dimensions of which we complain, by requiring forty-five *self-supporting* Parishes for a Division.

We can see no sufficient reason for requiring forty-five Parishes at all. But we ask that, at least, the words "self-supporting" be stricken out. Are not forty-five, or forty-four Parishes, scattered as they must ordinarily be, sufficient for one Bishop, whether self-supporting or not ?

Is the phrase intended to secure uniformity of legislation ? But we have already adverted to the inconsistency of this rule with that which allows a Bishop to six Parishes upon the frontier which are not self-supporting. Nor does it work uniformly within the older Dioceses. Under its action, forty-five petty Parishes, small in numbers and vigor, and yielding the merest subsistence to their Pastors, may secure the boon denied to forty-four vigorous and populous Parishes elsewhere, each one of which may have more communicants than all the other forty-five. The restriction can scarcely be defended, therefore, as productive of uniformity of legislation.

But why the phrase "self-supporting"? What relation is there between the power of self-support and the need of Episcopal supervision, which is worthy of being erected into a constitutional principle ?

Can it be intended to secure the pecuniary respectability of

lay, from the Dioceses within the Province, as may be determined upon by the Diocesan Councils thereof. If there be more than one Bishop within the Province, the Senior Bishop, by consecration, shall preside in the Provincial Council, and when there shall be three, or more than three Bishops, they shall form a separate House.

Whenever such Council shall legislate, its acts shall be of force within all the Dioceses embraced within the Province.

our Diocesan sisters? as if it were feared that vagrant Dioceses might else be organized, ecclesiastical mendicants, disgracing their lineage and family connection, by living upon the charity of others?

But the Church is not wont thus to regard her poor. Her Missionary Bishoprics are not the less respected for being dependent. Nor does she, as we have seen, require any measure of self-support from her frontier Dioceses. She freely gives them each a Bishop and her blessing. She asks six Presbyters and six Parishes, would they elect their own Bishop; but she does not require even that six to be self-supporting. The phrase, then, is not a provision against Diocesan mendicancy.

Is it intended to secure the support of the Bishops? But it obstructs division, without the least reference to any provision which may be made for their support; prevents it just as much, if the two Bishops are amply provided for, as if no provision at all is made. Nor, indeed, does it secure the support of either Bishop when the limit is reached. "Forty-five self-supporting Parishes" certainly do not mean a sufficient support for two Bishops. For, as we have already seen, they may be barely able to support themselves. And if this *were* the object of the phrase, why demand thirty such Parishes of one half and only fifteen of the other? If fifteen self-supporting Parishes will support a Bishop why not be satisfied with thirty altogether? But why could not *six* Parishes support a Bishop as well in an *old* Diocese, as the same number in a *new* one?

Is the phrase intended to prevent unnecessary changes, such as the erection of a new Diocese, within the limits of the old, before division may have become necessary? But, we have seen that the requirement postpones the division, especially at the South, till long after the old Diocese has passed beyond the possibility of thorough oversight by one Bishop; and thus actually and very seriously obstructs its growth and development.

Is the condition "self-supporting" intended to secure the respectability in point of *size*, of the newly formed Diocese? But again we say, the fifteen and thirty self-supporting Par-

ishes mean, in many parts of our country, seventy-five and one hundred and fifty parishes in all. The demand of respectability is therefore somewhat enormous, and will not at all compensate the counter difficulty of an unmanageable or insufficiently worked Bishopric. Moreover, we repeat that the true respectability of any part of the Church is to be found not in its gross dimensions, but in its life and activity; and that this life and activity are certainly impaired, and that perhaps very seriously, by the want of sufficient Episcopal supervision.

Is the "self-supporting" requisition intended as a safe-guard against the erection of factious Episcopates, set up by the aid of *extra Diocesan* monied influences? But again we reply, the price demanded is too great for the guarranty secured, or rather *supposed* to be secured. But no division could take place, except by consent of the Bishop and Convention of the Diocese to be divided, and that of the General Convention. Surely, it is not to be supposed that the whole Diocese would be factiously inclined, or be ignorant of the existence of factious purposes in the division; or that, if the Diocese were faithless, or stupid, the General Convention would be faithless and stupid also. Nor is any such guarranty, for the purity of Episcopal elections, thought necessary in the much more dangerous case of six non-self-supporting Parishes upon the frontier. If the consent of the Bishop, and of the Convention of the Diocese to be divided, coupled with that of the General Convention, be not sufficient guarranty against faction, the words "*self-supporting*" will not supply the deficiency.

Thus far, we have utterly failed to find any good reason for the retention of this condition of *self-support*. But, not only are there no good reasons for it; there are strong ones against it. We have several times adverted to the fact that this number of self-supporting Parishes means five times forty-five in some of our Dioceses. Yet, by this condition, the alternative is deliberately and constitutionally put before them, of foregoing any proper Episcopal supervision or having their Bishop destroyed by attempting what he cannot perform.

But again we ask, what constitutional relation is there

between the power of self-support and the need of a Bishop? Have only self-supporting congregations this necessity?—or is it that only *they* deserve it? Is poverty a *crime*, to be punished in this way?—and that by the Church sent to proclaim the Gospel to the poor? The need of a Bishop's care does not depend upon the state of the Parish treasury. On the contrary, the less able any Parishes may be to support themselves, the *more* they need their Bishop's sympathy and help. A Diocese without one self-supporting Parish in it, would for that reason all the more require the kindly sympathy, and wise advice, and fostering hand of a Chief Pastor. Who more than the feebler children, need the help of a kind father in God?

Indeed, their very poverty may be the *result* of the want of more thorough Episcopal oversight. But now, whereas we need more Bishops in order to our greater and more rapid growth, and to the strengthening into independency and the power of self-support, of our struggling Parishes, we cannot obtain the needed help till we have first attained the larger growth and that very power of self support. The means important for the production of the end, are withheld till the end is first secured. Is not this very like a constitutional provision, that the effect shall precede the cause?

As the case now stands, no matter how impossible the work for the present Bishop; no matter how competent the provision for the support of an additional Bishop, either out of his own means or by *extra Diocesan* contributions, or even by a sufficient Diocesan fund; the advantages of his services cannot be secured, because of the poverty of the Parishes, which, for that very reason, all the more urgently need him. And the rule would paralyze not only forty-five, but forty-five hundred Parishes; unless among them could be found forty-five that were self-supporting. Should there be ready a man of God, willing to go forth and share their poverty, and run the risk of personal discomfort, so he might do the work, he could not be permitted to go. No matter how anxious the whole Diocese and its Bishop might be for such a reinforcement, it must be denied, and they be left to hold their post unsupported against whatever overwhelming odds.

At the very least, therefore, we ask that the words "self-supporting" be stricken from the list of conditions for division. There would still be required the forty-five Parishes and thirty-five Presbyters, the consent of the Bishop and Convention of the Diocese to be divided, and of the whole Church in General Convention. Is not this enough?

But we ask for more. Why require the forty-five Parishes and thirty-five Presbyters in every instance? Such a rule might answer for Rhode Island, but be oppressive in Texas. The forty-five Parishes may occupy, and in many of our Dioceses *must* occupy a territory far too extensive for the effective oversight and constant visitation of any one man.

Even within the boundaries of our Atlantic Bishoprics, much true mission ground may be found, where the law of six Parishes and six Presbyters would be as true a rule of organization as upon the frontiers. Why not permit—of course with the consent of the Bishop and Convention of the Diocese, and of the General Convention—why not permit the establishment, at such points, of Missionary Bishoprics, supported by the Missionary funds of the Church?

The necessity for Diocesan division will be found to vary, materially, in different parts of the country; with differences of character in the people; differences of culture, especially of religious culture; differences of density in the population; physical differences, such as might be presented by mountainous or champaign districts, countries intersected by numerous rivers, or possessing differing facilities of travel. Indeed, it would be difficult, or impossible, to devise any written law which, by itself, would meet all the circumstances—spiritual or other—of each case, or the contingencies of religious faction, only desirous of change, or of emancipation from ecclesiastical government.

We doubt, therefore, whether *any mere written* law would reach all the case. Why not adopt the ancient rule, to which we have referred, and repealing all other restrictions, leave each case, as it might arise, to the decision of the Bishop and Council of the Diocese to be divided, subject to the approval

of General Convention? Would not this furnish sufficient safe-guard? Sufficient guaranty for the wisdom of each division? Are Dioceses ordinarily over ready to divide themselves? Have any among us, thus far, shown any natural tendency to self-destruction? Are parishes so anxious to assume the burdens of an additional Episcopate as to do so without good cause? Is the General Convention so lightly composed as to constitute an unreliable tribunal of review for such matters? Have not all the difficulties which now embarrass division grown out of the positive unwillingness of Parishes to assume such burdens?—the unwillingness of Dioceses to divide? and the unwillingness of General Convention to multiply Dioceses? We may depend upon it, that with the grant from the General Convention of every facility for division, the process will ordinarily be encompassed with difficulties. Jarring interests will have to be consulted and reconciled. Historical traditions—the conservative tendencies so nurtured by our ecclesiastical system—the reluctance to change, in those brought up in the Church—the difficulties of the material support of the new Episcopate, as well as of the old—will all be strongly arrayed against any hasty division.

And supposing these preliminary difficulties overcome, the formal assent of the Diocese itself must be had. The step must be approved by the General Convention. Authority for the consecration of the Bishop, newly chosen, must be secured from the Bishops and from the Standing Committees of the several Dioceses.” We ask again, Does not all this apparatus of precaution constitute a sufficient guaranty that the real necessity of the case will be wisely met; as sufficient, at least, as any human safe-guard is likely to be?

Why not, then, let the *living* wisdom of the Church constitute her Canon on this subject? And should the Church of the United States ever adopt the Provincial system, let all such questions be decided, as aforetime, by the Bishop and Council of the Diocese to be divided, and by the Metropolitan and Council of the Province.

At the very least, let the limitation of forty-five self-support-

ing Parishes and thirty-five Presbyters be removed from the Constitution ; even if it be thought best to retain it, for awhile, in the Canons.

Let the Constitution no longer tie up, for three years at a time, all action in this direction, as it has done ; but reserve for itself only the fundamental conditions of the consent of the Diocese to be divided and of its Bishop, and the assent of the General Convention.

We have alluded to the mission ground to be found in our older Dioceses, which might, in many instances, be moulded into separate Bishoprics with great advantage. Perhaps in some of these cases a mere relaxation of the rule of division, giving such districts Bishops of their own selection, would be scarcely enough. It might be sometimes better that they should come under the charge of a Missionary Bishop, and look to the whole Church for the fostering care they might need. This, too, might be accomplished after the constitutional amendment for which we contend is adopted, by an amendment of Title I., Can. 13, Sec. vii, whereby it should be made competent for the General Convention to appoint Missionary Bishops for such fields, at the request of the Dioceses in which they might be found.

We cannot better conclude what we have to say, than by urging more explicitly than we have yet done, the adoption by the General Convention of such measures, Constitutional or Canonical, as will open the way for the organization of the Church of the United States into Provinces, as rapidly as the consent of the several Dioceses can be obtained.

In the opinion of the Committee, it would be an almost essential appendage to the amendment of the Constitution which we seek. It must be admitted that without it the multiplication of Dioceses would encumber legislation, by rendering the General Convention, already an unwieldy body, still more so. This evil would be corrected by the adoption of the Provincial system. But besides this, it was a part of the early arrangement of the Church, and should therefore be grafted upon our own system, would we return, in all things, to the primitive

model. It would be better for the Dioceses themselves ; for their more immediate and local legislation would be compacted, and subjected to the scrutiny of more select bodies than our Diocesan Conventions can now be. It would be advantageous to the general Church ; for it would relieve its legislation of much comparatively local matter that now clogs it and renders it unwieldy.

The Church is rapidly becoming more and more distinctively a working body. She is putting off her robes of aristocratic quiet, and girding herself for work. Her true dignity is to be found in her efficiency. She *must* work. She *must* occupy all the vast field of human souls committed to her. She *must* have men to do it. She must have Bishops to supervise it. *She must have more Bishops*, and she needs them now.

The Committee appointed by the Diocese of North Carolina, offer these views to their brethren throughout the Church, seeking not only relief for their own Diocese, but for all her sisters, as their need too may arise ; hoping that where their arguments have been incomplete or their utterances imperfect, the wisdom of their brethren may supply the want, and that the Lord of the Church may guide as well as prosper this and all efforts to increase the efficiency of her Episcopate.

ALFRED A. WATSON, *Ch'm.*

J. B. CHESHIRE, D. D.,

B. S. BRONSON,

A. J. DEROSSET,

R. H. SMITH.

PAROCHIAL REPORTS.

Report of Rev. R. W. Barber, Missionary in Wilkes and Iredell Counties.

Baptisms—White, Infant 5, Adult 1,	6
Catechumens—White,	8.
Confirmations—White 3, colored 4,	7
Communicants—Number last year, white 29, colored 6,	35
Added by First Communion, white 2, colored 4,	6
“ “ Removal, white 2,	2
Lost by Removal, white 1, colored 6,	7
Total now, white 32, colored 4,	36
Marriages—White 3, colored 1,	4
Funerals—White,	2
Contributions—Diocesan Missions, Bishop's Salary and	
Relief Fund,	\$39 75
Domestic Missions,	2 00
	\$41 75

R. W. BARBER.

Report of Rev. S. S. Barber, Missionary in Hyde County.

Besides the very irregular services which, during a part of the past Conventional year, I have been able to hold at different points, in consequence of the unusual amount of sickness in this section, I have to report the following acts performed by me :

Marriages—Colored,	2
Funerals—White,	3

The unavoidable failure of the Bishop to reach his appointment here last Spring, as its results appear to human sight, is to be much regretted, as several persons, who, as I am told, were looking forward hopefully to confirmation, have since attached themselves to the Methodist communion.

S. S. BARBER.

ST. TIMOTHY'S PARISH, WILSON.

Rev. A. A. BENTON, Rector.

Baptisms—White, Infant 12, Adult 6,	18
Catechumens—White,	25
Confirmations—White,	4
Communicants—Added by First Communion, white,	2
“ “ Removal, white,	3
Total now, white,	43
Marriages—White 5, colored 3,	8
Funerals—White,	7

Contributions—Diocesan Missions, Bishop's Salary and	
Relief Fund,	\$ 57 22
Parochial Objects,	170 79
Other Objects,	80 00

\$308 01

A. A. BENTON.

CALVARY CHURCH, WADESBORO'.

Rev. C. T. BLAND, Rector.

Baptisms—White, Infant,	2
Catechumens—White,	14
Confirmations—White,	3
Communicants—Number last year, white,	27
Added by First Communion, white,	3
Lost by Removal, white,	5
Total now, white,	25
Marriages—Colored,	1
Funerals—White,	4
Contributions—Diocesan Missions,	\$ 9 10*
Bishop's Salary,	27 00
Parochial Objects,	11 16
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	\$47 26

Since last Convention, my two Stations in the country have been regularly attended to monthly, making twelve services at each—total, twenty-four. Attendance good.

* Of this amount, the Bishop received \$6 20.

C. T. BLAND.

ST. PETER'S CHURCH, CHARLOTTE.

Rev. B. S. BRONSON, Rector.

Baptisms—White, Infant 8, Adult 1,	9
Catechumens—White,	28
Confirmations—White,	2
Communicants—Number last year, white,	37
Added by First Communion, white,	2
“ “ Removal, white,	7
Lost by Removal, white,	2
Total now, white,	44
Marriages—White,	2
Funerals—White,	1
Contributions—Diocesan Missions,	\$ 35 00
Bishop's Salary,	50 00

Domestic Missions,	15 65
Parochial Objects,	255 60
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	\$356 25

BENJ'N S. BRONSON.

TRINITY CHURCH, ASHEVILLE.

Rev. J. BUXTON, Rector.

Baptisms—White Infant,	4
Catechumens—White, about 25, colored 36,	61
Confirmations—White,	7
Communicants—Number last year, white,	34
Added by First Communion, white,	6
“ “ Removal, white,	6
Total now, white,	46
Marriages—White 3, colored 1,	4
Funerals—White,	1
Contributions—Diocesan Missions,	\$ 15 00
Bishop's Salary,	47 00
Offerings at Bishop's Visitation,	19 33
Domestic Missions,	14 00
Foreign Missions,	6 00
Alms,	71 50
For Current Expenses,	60 80
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	\$233 63

Of the Communicants reported, a few, I am sorry to say, ought hardly to be counted, from their irregularity at Communion. I do not know where they are, whether with the Church or with the world.

Several ladies of the Congregation have opened a Sunday School for colored children with encouraging success.

At Beaver Dam Chapel, there were 22 persons Baptized, (white, Adults 6, children 16); Confirmed, 10; Communicants, 7; Catechumens, 36.

At Leicester, there are 5 Communicants. A Sunday School to be begun soon.

The Church work is very much indebted, in this region, to the efficient and faithful ministrations of our two Lay-Readers, Gen. J. G. Martin and Mr. Frank Murdoch, Candidate for Holy Orders. Much could be done for the extension of the Church in this country with the help of a few zealous Ministers, working together.

JARVIS BUXTON.

TRINITY CHURCH, SCOTLAND NECK.

Rev. JOS. BLOUNT CHESHIRE, D. D., Rector.

Baptisms—White, Infant 5, Adult 1,	6
Catechumens—White,	12

Communicants—Number last year, white 73, colored 12,	85
Added by First Communion, white,	7
Lost by Death, white,	2
“ “ Removal, white 5, colored 1,	6
Total now, white 73, colored 11,	84
Marriages—White,	1
Funerals—White,	5
Contributions—Diocesan Missions,	\$ 60 00
Bishop's Salary,	70 00
Relief Fund,	20 00
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	\$150 00

JOS. BLOUNT CHESHIRE.

CALVARY CHURCH, TARBORO'.

Rev. JOS. BLOUNT CHESHIRE, D. D., Rector.

Baptisms—White, Infant 8; Adult, colored 1,	9
Catechumens—White,	74
Communicants—Number last year, white 48, colored 3,	51
Added by First Communion, white,	12
Lost by Removal, white,	2
Total now, white 58, colored 3,	61
Marriages—White 6, colored 3,	9
Funerals—White 4, colored 1,	5
Contributions—Diocesan Missions,	\$ 85 00
Bishop's Salary,	70 00
Relief Fund,	20 00
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	\$175 00

JOS. BLOUNT CHESHIRE.

ST. MATTHEW'S CHURCH, HILLSBORO'.

Rev. M. A. CURTIS, D. D., Rector.

Baptisms—White Infant,	3
Confirmations—White,	3
Communicants—Number last year,	62
Lost by Death, white,	2
“ “ Removal, white,	7
Total now, white,	53
Marriages—White 1, colored 1,	2
Funerals—White,	2
Contributions—Diocesan Mission, Bishop's Salary and	
Relief Fund,	\$152 00
Parochial and other Objects,	55 00
	<hr/>
	\$207 00

My monthly services at Graham were discontinued during the past Winter, but will be resumed this month. The Communicants at this place are included in the Register of St. Matthew's Parish.

M. A. CURTIS.

ST. MARY'S CHAPEL, ORANGE COUNTY.

Rev. M. A. CURTIS, D. D., Minister.

Confirmations—White,	5
Communicants—White,	13
Services monthly,	

M. A. CURTIS.

ST. PHILIP'S CHAPEL, SMITHVILLE.

Baptisms—White, Infant 10, colored 1 ; Adult, white, 5,	16
Catechumens—White,	24
Confirmations—White,	8
Communicants—Number last year, white,	8
Added by First Communion, white,	8
Total now,	16
Contributions—Parochial Objects,	\$152 28

\$152 28

At the close of the war, St. Philip's Chapel, having been used for a Hospital and School, was in a dilapidated condition, and the few remaining parishioners discouraged—but through the encouragement and assistance of Revs. A. A. Watson and Geo. Patterson, we recovered it, and from the close of the war up to the last Annual Report, received occasional services from the above mentioned Clergymen and Rev. R. E. Terry, of St. John's, Wilmington.

The ladies of the Parish opened a Sunday School, which has been and remains in a flourishing condition. The music of our service, including the chants, is very creditably sung by the children of the school. Through their efforts, also, the ladies have raised enough money to place the Church Edifice in repair.

Services have been held, during the first half of the last year, every two weeks, and occasionally since, by the Clergymen of St. John's and St. James' Parishes, Wilmington, and their labors have placed the Church in this Parish in a flourishing condition, as the above Report amply testifies.

The Parish is unable to forward its assessment this year, owing to the absolute necessity for repairing the church building, which has absorbed all the funds which could be raised.

W. G. CURTIS, *Warden.*

F. J. LORD, *Junior Warden.*

ST. PETER'S CHURCH, WASHINGTON.

	Rector Absent.	
Baptisms—White, Infant 20, Adult 4,		24
Confirmations—White,		7
Communicants—Present Number, white 58, colored 1,		59
Marriages—White 4, colored 3,		7
Funerals—White,		7
Contributions—Diocesan Mission (Bishop's Visitation),	\$	27 65
Bishop's Salary,		19 00
Parochial Objects,		2,562 28
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		\$2,608 93

W. E. DEMILL, *Senior Warden.**Report of Rev. Luther Eborn, Deacon, Officiating in Beaufort County.*

ZION CHURCH.

Baptisms—White, Infant 4, Adult 3,		7
Catechumens—White,		30
Confirmations—White 16, colored 1,		17
Communicants—Number last year, white about 35, colored 1,		36
Added, white 8, colored 2,		10
Lost by Death, white 1, colored 1,		2
Total now, about		44
Marriages—White,		1
Funerals—White 5, colored 3,		8
Contributions—Relief Fund,	\$	5 50
Episcopal Fund,		10 00
Diocesan Missions,		10 00
		<hr/>
		\$25 50

I became Minister of this Church in January last. The above Report includes the official acts of my predecessor, Rev. Mr. Harding, during the former part of the Conventional year.

ST. JAMES' CHURCH, PUNGO, BEAUFORT COUNTY.

Semi-monthly services have been held here with favorable results and encouraging prospects. A Parish has lately been organized, and now seeks union with the Convention.

Baptisms—White Adults,	2
Catechumens—White,	30
Communicants—White,	4
Marriage—White,	1
Funeral—White,	1

The congregation is gladdened with the prospect of an early visitation of the Bishop, when a class of Candidates for Confirmation will receive that Apostolic Rite, and increase the number of communicants.

SLADESVILLE, HYDE COUNTY.

I preached at this place monthly, with a few exceptions, until January, and performed the following official acts.

Baptisms—White, Infant 3, Adult 2,	5
Marriage—	1
Funeral—	1
Number of Communicants—	3

I have also to report the Baptism of one Adult in St. Peter's, Washington.

LUTHER EBORN.

CALVARY CHURCH, HENDERSON COUNTY.

Rev. GEO. M. EVERHART, Rector.

Communicants—	10
Added by First Communion,	2
Removal,	2
Total,	14
Baptisms—Infant,	2
Confirmation—	1
Contribution—Bishop's Salary,	\$10 00
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	\$10 00

There is a prosperous Sunday School under the charge of a faithful self-sacrificing daughter of the Church, which numbers in the Summer about 50 pupils.

Late in December, 1867, the undersigned accepted a call back to the City of Louisville, Ky., where he had begun his Ministry. There were circumstances connected with the call of such a Providential bearing that he did not feel at liberty to decline. It is but right, however, that he should confess that he left the Diocese of North Carolina with great reluctance.

GEO. M. EVERHART.

ST. MARK'S CHURCH, HALIFAX COUNTY.

Rev. NEILSON FALLS, Rector.

Baptisms—White, Infant,	1
Communicants—White,	6
Marriages—White,	1
Funerals—White,	1

NEILSON FALLS.

THE CHURCH OF THE SAVIOUR, JACKSON, NORTHAMPTON
COUNTY.

Rev. NEILSON FALLS, Rector.

Baptisms—White, Adult,	2
Catechumens—White,	12
Communicants—White,	15
Contributions—Parochial Objects,	\$13 00
	<hr/> \$13 00

NEILSON FALLS.

CHRIST CHURCH, NEWBERN.

Rev. E. M. FORBES, Rector.

Baptisms—White, Infant 19, colored 23; Adult, white 4, colored 3,	49
Catechumens—White 100, colored 300,	400
Confirmations—White 10, colored 21,	31
Communicants—White 114, colored 22,	136
Marriages—White 2, colored 2,	4
Funerals—White 13, colored 2,	15
Contributions—Diocesan Missions,	\$ 1 75 00
Bishop's Salary,	2 13 00
Parochial Objects,	1,025 00
	<hr/> \$1,413 00

I have the pleasure to record a most valuable gift to the Church in Newbern. The children of the late John P. Daves, with most praiseworthy liberality in this day of our adversity and trial, have dedicated to the service of God, in memory of their departed father, a commodious lot and building for Parochial Schools. This building was connected with the Palace built with princely magnificence by Gov. Tryon, of England. The building has been put in thorough repair by some friends at the North, and contains four rooms, in which we propose to establish three Church Schools, one of which is to be for the children of the poor, and to be under the direction of the ladies of the Parish. In the same building, a very neat Chapel has been fitted up by the liberality of a member of the Church, in the wall of which a Tablet has been placed bearing the simple words :

TO THE CHURCH OF THE LIVING GOD.

TO THE MEMORY OF J. P. DAVES.

BY HIS

AFFECTIONATE CHILDREN.

May the blessing of God rest upon the donors through the whole course of their lives, and in the world to come may they receive a house not made with hands eternal in the Heavens.

E. M. FORBES.

Report of W. B. Gordon, Deacon.

During the months of August and September, 1867, I was in the Parish of Grace Church, Morganton. There being no Rector in that Parish, I preached either there or in Lenoir twice every Sunday, baptized 9 children and 7 adults, all colored. I also buried 1 white infant. The rest of my official acts are included in the report of the Rector of Christ Church, Newbern, whose assistant I am.

W. B. GORDON, *Deacon.*

Report of Rev. Israel Harding, Rector of Trinity Church, Beaufort County, and of St. Paul's Church, Greenville, and Missionary in parts adjacent.

TRINITY CHURCH.

Baptisms—White Infant, 3 ; Colored Adult 2,	5
Catechumens—White 30, colored 12,	42
Confirmations—White 5, colored 4,	9
Communicants—Number last year, white 50, colored 2,	52
Added by First Communion, white 4, colored 4,	8
“ “ Removal, white 3,	3
Lost by Death, white,	1
“ “ Removal, white 10,	10
Total now, white 46, colored 6,	52
Marriages—White,	2
Funerals—White,	5
Contributions—Diocesan Missions,	\$ 42 72
Bishop's Salary,	12 00
Relief Fund,	5 00
Domestic Missions,	7 20
Other Objects,	9 00
	<hr/>
	\$75 92

ST. PAUL'S CHURCH, GREENVILLE, PITT COUNTY.

Baptisms—White Infant 1 ; colored Adult 2,	3
Catechumens—White 12, colored 8,	20
Communicants—Number reported last year, white 23, colored 1,	24
Lost by Death, white,	1
Total now, white 22, colored 1,	23
Marriages—White,	1
Funerals—White,	1
Contributions—Diocesan Missions,	\$ 25 87
Bishop's Salary,	10 00
Relief Fund,	5 00
	<hr/>
	\$40 87

ST. JOHN'S CHURCH, DURHAM'S CREEK, BEAUFORT COUNTY.

Baptisms—White, Infant,	1
Confirmations—(Several candidates awaiting.)	
Communicants—Number last year, white,	8
Added by First Communion, white,	2
“ “ Removal, white,	4
Lost by Death, white,	1
“ “ Removal, white,	1
Total now, white,	12
Marriages—White,	1
Funerals—White,	1
Contributions—Bishop's Salary,	\$ 6 00
Domestic Missions,	2 50
Other Objects,	3 00
	<hr/>
	\$11 50

This Parish has not had regular services during the Conventional year, which accounts for the very limited report from it. In addition to the occasional services which have been performed in it, services have been held in the Methodist congregation at South Creek village.

I took charge of Trinity and St. Paul's Parishes on the first of February last, but the report from these Parishes includes the ministerial acts of my predecessor, as well as myself, for the Conventional year.

In the latter Parish, in the month of February, I visited, baptized and attended to the scaffold two condemned prisoners.

ISRAEL HARDING.

CHURCH OF THE ADVENT, WILLIAMSTON.

Rev. T. B. HAUGHTON, Deacon.

Baptisms—White, Infant 14, colored 2; Adult, white, 3,	19
Catechumens—White,	25
Communicants—White 18, colored 3,	21
Marriages—White 1, colored 2,	3
Funerals—White 2, colored 1,	3
Contributions—Diocesan Missions,	\$ 4 00
Bishop's Salary,	44 00
Domestic Missions,	6 00
Parochial Objects,	32 79
	<hr/>
	\$86 79

T. B. HAUGHTON.

GRACE CHURCH, PLYMOUTH.

Rev. T. B. HAUGHTON, Deacon.

Baptisms—White, Infant 10, colored 12 ; Adult, white, 3,	25
Catechumens—White,	25
Confirmations—White,	7
Communicants—White 38, colored 2,	40
Marriages—White 4, colored 2,	6
Funerals—White 10, colored 3,	13
Contributions—Diocesan Missions,	\$ 10 03
Bishop's Salary,	42 00
Domestic Missions,	4 00
Parochial Objects,	60 25

 \$116 28

T. B. HAUGHTON.

ST. LUKE'S, WASHINGTON COUNTY.

Rev. T. B. HAUGHTON, Deacon.

Baptisms—White, Infant 9, Adult 3,	12
Communicants—White,	14
Marriage—White,	1
Funeral—White,	1
Contribution—Bishop's Salary,	\$17 00
Parochial Objects,	4 20

 \$21 20

T. B. HAUGHTON.

ST. PAUL'S CHURCH, EDENTON.

Rev. FRANCIS W. HILLIARD, Rector.

Baptisms—White, Infant 6, Adult 4,	10
Catechumens—White 60, colored 30,	90
Confirmations—White 9, colored 2,	11
Communicants—Number last year, white 92, colored 57,	149
Added by First Communion, white,	2
“ “ Removal, white 9, colored 2,	11
Lost by Death, white,	2
“ “ Removal, white,	12
Suspension for not Communing in two years, white	
10, colored 43,	52
Total now, white 81, colored 16,	93
Marriages—White 2, colored 2,	4
Funerals—White 6, colored 2,	8

Contributions—Diocesan Missions,	\$ 46 95
For the Bishop,	170 00
Parochial Objects,	317 89
	<hr/>
	\$534 84

Since Advent, the Holy Eucharist has been celebrated weekly in this Parish. The Parish Free School has been continued with much fidelity and perseverance on the part of the teachers. By a recent action of the Vestry, the seats in the Church have been made free for the coming year. There has been no Communion since Confirmation.

FRANCIS W. HILLIARD.

CHURCH OF THE HOLY TRINITY, HERTFORD.

Rev. F. W. HILLIARD, Rector.

Baptisms—White Infant, 2; Adult, white 1, colored 3,	6
Catechumens—White,	28
Confirmations—White 2, colored 5,	7
Communicants—Number last year,	42
Total now,	45
Contributions—Diocesan Mission,	\$16 27
Bishop's Salary,	24 00
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	\$40 27

Since July, 1867, I have, by request of the Vestry, officiated monthly in this Parish. I consider its prospects very encouraging.

Besides the acts performed in Edenton and Hertford, I have married 1 couple in Pasquotank County and 1 in Bertie, and buried 1 person in the town of Windsor, in the latter county.

FRANCIS W. HILLIARD.

ST. THOMAS' CHURCH, BATH.

Rev. HORACE G. HILTON, Deacon.

Baptisms—Infant, white 4, colored 2; Adult, white 3, colored 3,	12
Catechumens—White,	21
Communicants—Number last year, white 30, colored 2,	32
Added by Removal, white 5, colored 1,	6
Lost by Removal, white,	6
Total now, white 29, colored 3,	32
Marriages—Colored,	4
Funerals—White 5, colored 1,	6
Contributions—Diocesan Missions,	\$ 2 00
Bishop's Salary,	2 00
Relief Fund,	2 00
	<hr/>
	\$6 00

HORACE G. HILTON.

CHAPEL OF THE CROSS, CHAPEL HILL.

Rev. F. M. HUBBARD, D. D., Minister in Charge.

Baptisms—White, Infant 2, colored 1,	3
Catechumens—	20
Communicants—Lost by Death, white,	1
Total now,	38
Funerals—White,	3
Contributions—Diocesan Mission,	\$ 24 83
Bishop's Salary,	52 00
Parochial Objects,	174 00
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	\$250 83

F. M. HUBBARD.

Report of Rev. W. C. Hunter, Presbyter.

On the 3rd of November last, I resigned the Rectorship of St. Stephen's Church, Goldsboro', and since the 1st of January, have been engaged in teaching in the Warrenton Female Institute. I have also taken temporary charge of the congregations at Henderson and Gaston. Before leaving Goldsboro', I had baptized 8 white infants, buried 5 white infants and 1 white adult, and married 1 white couple.

At Gaston, I have baptized 3 white infants, and at Warrenton, with the consent of the Rector, I have celebrated the rite of matrimony for 2 colored persons.

W. C. HUNTER.

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. JOSEPH C. HUSKE, Rector.

Baptisms—Infant, white 11, colored 9; Adult, white 3, col'd 1,	24
Catechumens—White,	104
Confirmations—White 9, colored 10,	19
Communicants—Number last year, white 159, colored 13,	172
Added by First Communion, white 8, col'd 3,	11
“ “ Removal, white 8, colored 1,	9
Lost by Death, white,	5
“ “ Removal, white,	8
Total now, white 162, colored 17,	179
Marriages—White 3, colored 4,	7
Funerals—White 26, colored 4,	30
Contributions—Diocesan Missions,	\$ 64 00
Bishop's Salary,	344 00
Parochial Objects,	1,655 00
	<hr/>
	\$2,063 00

The Parochial School for the poor white children, mentioned in my last Report as sustained by the Ladies' Benevolent Society, is still in operation, to the benefit of its objects, and with the effect of increasing the interest of that class in the Church. It numbers between 30 and 40 scholars. The ladies, by untiring exertions, have raised a sum sufficient to build a School House, which they are preparing to erect on the Church lot; which when finished, it is believed, will tend to perpetuate this School as a Parochial Institution.

The school for colored children, sustained by the Freedmen's Commission of our Church, is in a flourishing condition, numbering about 125 scholars. I give one afternoon in the month to the catechising of them in the grounds of Christian Religion. They are well instructed in the Creed, Lord's Prayer and Ten Commandments, and are making good progress in the knowledge of the Truth. They decorated their Chapel at Christmas, and on the afternoon of the Sunday after Christmas, I gave them the usual service and made an address to them on the birth and early life of our Lord, which they heard with attention and, I hope, profit. The responses, chanting and singing were rendered by them in an impressive manner.

I have preached at Rockfish every three weeks (on Saturday) during the year, with two or three intermissions. This congregation, though its members are devoted to the Church, is languishing for want of means, and mostly want of services on Sunday.

During the year, the Parish of St. John's, and indeed the Church at large, has lost by death, one of its most ardent friends and supporters, and the Church of Christ a most devoted son, in the person of Charles T. Haigh. The Church in this Diocese needs not to be informed of the zeal, ability and wisdom with which Mr. Haigh fulfilled the public duties imposed upon him by the choice of the Church.

But they only who knew him intimately can justly appreciate the sterling virtues of his christian character—his ardent love for Christ, his earnest devotion, that long course of "virtuous and godly living" which made him a blessing to this congregation and town, while he lived, and his memory so dear to us, now that he is dead.

He was a member of the Communion in St. John's for nearly 50 years, and during all that time, even to the end, gave to this Church and the cause of Christ his time, thoughts, labors and money abundantly.

"For he was a good man, and full of the Holy Ghost and of faith."

J. C. HUSKE.

ST. STEPHEN'S PARISH, GOLDSBORO'.

In October last, Rev. W. C. Hunter resigned the charge of this Parish, since which time it has been without a Rector. The Church has, however,

been kept open by the undersigned as licensed Lay-Reader, and an arrangement has been made with the Rev. E. M. Forbes, of Newbern, who officiates one Sunday in each month.

An invitation has recently been extended to the Rev. Geo. W. Stickney, of New Orleans, who is expected to take charge of the Parish at an early day.

The offerings of the Church have been appropriated by the Vestry to the payment of the incidental expenses.

The following Report is taken from the Parish Register, as kept by the late Rector, W. C. Hunter :

Baptisms—Infant,	8
Confirmations—	5
Communicants—	42
Marriage—	1
Funerals—Adult 1, Infant 5,	6

B. VAN LEAR HUTTON,

Sec. Vestry and Lay-Reader.

ST. JOHN'S, PITT COUNTY.

Rev. S. W. KENNERLY, Rector.

Baptisms—Infant 4, Adult 2,	6
Confirmations—	2
Marriages—	2
Funerals—	4
Communicants—	36
Contributions—Alms,	\$6 74
	—
	\$6 74

Attendance on the regular services in this Parish is good, but the want of a comfortable house in which to worship is a great hindrance to the progress of the Church in this Parish.

I hold regular Mission services at a school-house, about six miles distant, within the boundary of the Parish of St. John's, on Sunday afternoon. The attendance is good, and there is promise of the establishment, ere long, of a permanent church building.

I attend, regularly, three other Mission Stations, holding service at each place monthly. The congregations are well attended, and there is a rapidly growing interest in the services of the Church. Applications are continually made for Prayer Books.

One of the Stations has been very recently formed into a Parish, which gives much promise. The other two Stations are looking anxiously to the same. The Parish recently formed will be known as

ST. BARNABAS, GREENE COUNTY.

Confirmations in this Parish—	4
Communicants—	6

S. W. KENNERLY, *Missionary.*

EMMANUEL CHURCH, WARRENTON.

Rev. M. M. MARSHALL, Rector.

Baptisms—Infant, white 13; Adult, white 2, colored 1,	16
Catechumens—(average attendance)—White,	56
Confirmations—White 13, colored 1,	14
Communicants—Number last year, white 79, colored 4,	83
Added by First Communion, white 11, col'd 1,	12
" " Removal, white,	7
Lost by Death, white,	4
" " Removal, white 12, colored 3,	15
Total now, white 81, colored 2,	83
Marriages—White 3, colored 6,	9
Funerals—Infant, white 3; Adult, white 4, colored 1,	8
Contributions—Diocesan Missions and Relief Fund, \$ 86 13	
Bishop's Salary and Contingent Fund, 131 12	
Parochial Objects, 126 41	
Other Objects, 100 00	
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	\$443 66

The above report embraces four months of the Rectorship of my predecessor, the Rev. Wm. Hodges, D. D.

Of the Infant Baptisms reported, two were at Gaston, one at Henderson and one in Granville County. Of the Marriages, one was solemnized at Gaston, and at another the Rev. W. C. Hunter officiated, who, since the beginning of the present year, has been connected with the Warrenton Female Collegiate Institute, and to whom, since that time, I am greatly indebted for constant and valuable assistance.

M. M. MARSHALL.

CHRIST CHURCH, RALEIGH.

Rev. R. S. MASON, D. D., Rector.

Baptisms—Infant, white 5; Adult, white 3, colored 1,	9
Catechumens—White,	100
Confirmations—White,	7
Communicants—Number last year, white 146, colored 10,	156
Added by First Communion, white,	9
Lost by Death, white,	3
" " Removal, white 2, colored 10,	12
Total now, white,	150

Marriages—White 3, colored 1,	4
Funerals—White,	8
Contributions—Diocesan Missions, Bishop's Salary, Relief Fund, Permanent Episcopal Fund and Domestic Missions,	\$300 00
Parochial Objects,	207 93
	<hr/>
	\$507 93

The ten colored people stated as removed, have united with a congregation formed by and under the charge of the Rev. Dr. J. B. Smith, lately of the Diocese of New Jersey.

R. S. MASON.

Report of Colored Congregation worshipping in St. Paul's Church, Wilmington.

Rev. DANIEL MORRELLE, Deacon in Charge.

Baptisms—Colored, Infant 7, Adult 3,	10
Catechumens—Colored.	219
Confirmations—Colored,	11
Communicants—Number last year, colored,	43
Total now, about	43
Marriages—Colored,	11
Funerals—Colored,	3
Contributions—Parochial Objects,	\$643 68
	<hr/>
	\$643 68

The above figures include \$250 received from the "Freedman's Bureau" for roofing the church edifice, which has been used for the purpose of a school.

DANIEL MORRELLE.

CHRIST CHURCH, ELIZABETH CITY.

Rev. JOSEPH W. MURPHY, Rector.

Having been here not quite a week, I have not had time to inform myself fully as to the state of the Parish. I therefore make only a short statement :

Baptisms—White, Infant 2, colored 2,	4
Catechumens—	45
Communicants—Number last year, white 77, colored 10,	87
Lost by Death, colored,	1
“ “ Removal, white,	7
Added by Removal, white,	6
Total now, white 76, colored 9,	85
Funerals—White,	2

Contributions—Communion Alms,	\$ 30 43
Weekly Offertory,	142 61
Bishop's Salary and Contingent Fund,	40 00
Missionary Fund,	20 13
	<hr/>
	\$233 17

In addition to this, about \$400 have been raised during the year for a fine new bell. Also, by the exertions of the ladies, about \$600 for making a new fence about the Cemetery and improving the Rectory.

The Parish has been without a Rector the greater part of the year, and is much indebted to Col. Martin for his services as Lay-Reader.

JOSEPH W. MURPHY.

ST. JAMES' CHURCH, LENOIR, CALDWELL COUNTY.

The undersigned, Warden of St. James' Church, Lenoir, Caldwell Co., respectfully reports that there have been no Episcopal services in this Parish since the Rev. S. C. Roberts left the Diocese, in March or April, 1867, except those performed by the Bishop at his annual visitation in June last, and one other service held by the Rev. Mr. Gordon.

On the occasion of the Bishop's visit, he confirmed two persons, and baptized two infants. The Report is as follows:

Baptisms—White, Infant,	2
Confirmations—White,	2
Communicants—Present number,	22

S. F. PATTERSON, *Warden*.

ST. MARY'S AND ST. PETER'S CHURCHES, GATES COUNTY.

Rev. G. W. PHELPS, *Deacon*.

Baptisms—White, Infant 3, Adult 3,	6
Catechumens for both places—White 30, colored 35,	65
Confirmations—White,	4
Communicants—Number last year, white 28, colored 1,	29
Added by First Communion, white,	4
Total now, white 32, colored 1,	33
Marriages—White,	3
Funerals—White,	6
Contributions—Diocesan Missions,	\$ 12 37
Bishop's Salary,	19 00
Permanent Episcopal Fund,	32 50
Domestic Missions,	5 00
	<hr/>
	\$68 87

G. W. PHELPS.

GRACE CHURCH, WOODVILLE, BERTIE COUNTY.

Baptisms—Infant,	2
Catechumens—	9
Confirmations—	1
Communicants—Number last year,	14
Added by First Communion,	1
Lost by Death,	1
Total now,	14
Funerals—	1
Contributions—Diocesan Missions and Bishop's Visitation,	\$15 60
Permanent Episcopal Fund,	28 00
	<hr/>
	\$43 60

THOS. J. PUGH, *Senior Warden.*

ST. MARY'S SCHOOL, RALEIGH.

Right. Rev. THOS. ATKINSON, D. D., Visitor.

Rev. ALDERT SMEDES, D. D., Rector.

Rev. BENNETT SMEDES, A. M., Assistant.

Baptisms—Infant 1, Adult 5,	6
Confirmations—	13
Communicants—(Resident),	12
Of our 54 boarding pupils, 30 are Communicants,	
Contributions—	\$142 67
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	\$142 67

Of this sum the Treasurer has received for :

Episcopal Fund,	24 00
Relief Fund,	20 00
Diocesan Missions,	92 00

This School, at its next term, which will open July 16th, will enter upon its twenty-seventh year. Amid the trials of the times, it is a consolation and gratification to the Rector to be able to assure its friends that in respect to the advantages it affords, and the diligence of its pupils in improving them, it was never in a better condition than it is at present.

ALDERT SMEDES.

CHURCH OF ST. AUGUSTINE, RALEIGH.

Rev. J. BRINTON SMITH, D. D., Rector.

Baptisms—Infant 10, Adult 3,	13
Catechumens—	130
Confirmations—	6
Communicants—	17

The Rector commenced holding services for the colored people of Raleigh on the last Sunday of December, 1867. On the 11th of February, 1868, a Church was organized, under the title of St. Augustine, in accordance with the Constitution and Canons of the Diocese. In this effort to extend the Kingdom of Christ, there is much to encourage.

J. BRINTON SMITH.

ST. PAUL'S CHURCH, BEAUFORT, CARTERET COUNTY.

Rev. WILLIAM E. SNOWDEN, Rector.

Baptisms—White, Infant 7, Adult 3,	10
Catechumens—White,	60
Confirmations—White,	13
Communicants—Number last year, white 34, colored 3,	37
Added by First Communion, white,	13
“ “ Removal, white,	2
Lost by Death, white,	2
“ “ Removal, white,	4
Total now, white 43, colored 3,	46
Marriages—White 4, colored 3,	7
Funerals—White,	8
Contributions—Bishop's Salary,	\$74 00
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	\$74 00

During my attendance at the last Convention, Stephen F. Willis, the Junior Warden of this Parish, was taken to his rest; and thus I lost, ere I experienced the blessing, one of the most affectionate and devoted workers with his Pastor in all that concerned the welfare of the Church.

WM. E. SNOWDEN.

ST. BARTHOLOMEW'S CHURCH, PITTSBORO'.

Rev. ROBT B. SUTTON, Rector.

Baptisms—White, Infant,	7
Catechumens—White 33, colored 15,	53
Communicants—Number last year, white 64, colored 2,	66
Added by Removal, white,	1
Lost by Death, white,	1
“ “ Removal, white 4, colored 1,	5
Transferred to Haywood, white 8, colored 2,	10
Total now, white 49, colored 1,	50
Marriages—White,	2
Funerals—White,	2
Contributions—Diocesan Missions,	\$ 45 00
Bishop's Salary,	50 00

Relief Fund,	10 00
Parochial Objects,	61 35

\$166 35

We have to mourn the loss of Thos. Hill, Esq., for many years one of the warmest and most efficient friends of the Church.

R. B. SUTTON.

ST. MARK'S CHURCH, DEEP RIVER.

Rev. ROBT B. SUTTON, Rector.

Baptisms—White, Infant,	4
Communicants—Number last year, white,	14
Lost by Death, white,	1
“ “ Removal, white,	1
Total now, white,	12
Marriages—White,	1
Funerals—White,	1
Contributions—Diocesan Missions,	\$2 93
Bishop's Salary,	3 00
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	\$5 93

ROBT B. SUTTON.

CHURCH OF THE EPIPHANY, ROCKINGHAM COUNTY.

Rev. P. D. THOMPSON, Rector.

Baptisms—White, Infant,	6
Catechumens—White,	65
Confirmations—White,	3
Communicants—Added by First Communion, white,	3
“ “ Removal, white,	1
Lost by Removal,	3
Total now,	28
Marriages—White,	3
Funerals—White 4, colored 1,	5
Contributions—Bishop's Salary,	\$ 4 00
Parochial Objects,	20 00
	<hr/>
	\$24 00

P. D. THOMPSON.

ST. JOHN'S PARISH, WILMINGTON.

Rev. R. E. TERRY, Rector.

Rev. H. A. SKINNER, Assistant Rector.

Baptisms—Infant, white 20, colored 4 ; Adult, white 9, colored 1,	34
Catechumens—White,	100

Confirmations—White,	21
Communicants—Number last year, white,	130
Added by First Communion, white,	21
“ “ Removal, white,	7
Lost by Death, white,	2
“ “ Removal, white,	5
Suspended, white,	1
Total now, white,	150
Marriages—White 3, colored 2,	5
Funerals—White 19, colored 3,	22
Contributions—	\$8,500 00
	<hr/>
	\$8,500 00

In August last, this Parish began to build upon the church lot and near the church edifice, a Gothic Chapel and School House. In November, it was completed at a cost of near five thousand dollars. It is divided into five departments, for male and female schools, and is capable of accommodating one hundred and fifty students. The school opened on the 7th of October, and has five teachers; the average attendance of pupils during the Winter and Spring was one hundred, though, at times, the number was greater. It is a religious school, in which are also taught all the branches of an English and Classical education.

In addition to our duties in the Parish and school, we have made monthly visits to St. Philip's Chapel, Smithville. Here, we have baptized 8 infants and 7 adults, and prepared and presented 8 candidates for Confirmation.

R. E. TERRY.

H. A. SKINNER.

ST. LUKE'S PARISH, SALISBURY.

Rev. JOHN HUSKE TILLINGHAST, Rector.

Baptisms—White, Infant,	9
Catechumens—White 54, colored 20,	74
Confirmations—White,	9
Communicants—Number last year, white 63, colored 3,	66
Added by First Communion, white,	10
“ “ Removal, white,	3
Lost by Death, white,	2
“ “ Removal, white 4, colored 1,	5
Total now, white 70, colored 2,	72
Marriages—White,	2
Funerals—White,	7
Contributions—Diocesan Missions,	\$ 22 00
Bishop's Salary,	130 00
Relief Fund,	10 00

Domestic Missions,	4 70
Parochial Objects,	770 22
Other Objects,	30 00
	<hr/>
	\$966 92

The Rector is gratified to be able to say that his hopes of progress expressed last year, with reference to this Parish, have been in a good degree realized, and he hopes for yet more decided progress hereafter. The congregation in addition to the money raised as reported, which does not in fact cover the whole amount (since the assessment of year before last, \$130 ought to be added), have provided their pastor with a furnished house and done much for him outside, in the way of presents of clothing and gifts in kind. We have resorted to no equivocal method of raising money, depending entirely on the offertory and direct appeals.

JOHN HUSKE TILLINGHAST.

ST. JOHN'S CHURCH, WILLIAMSBORO'.

Rev. MAURICE H. VAUGHAN, Rector.

Baptisms—White, Infant,	6
Catechumens—White,	25
Communicants—Number last year, white,	25
Lost by Death, white,	1
Total now, white,	24
Funerals—White,	2
Contributions—Bishop's Salary,	\$ 42 00
Parochial Objects,	130 00
Other Objects,	10 65
	<hr/>
	\$182 65

MAURICE H. VAUGHAN.

ST. STEPHEN'S CHURCH, OXFORD.

Rev. MAURICE H. VAUGHAN, Rector.

Baptisms—White, Infant 3, colored 1,	4
Catechumens—White 79, colored 125,	204
Confirmations—White,	9
Communicants—Number last year, white 71, colored 2,	73
Added by First Communion,	9
Lost by Removal,	4
Total now, white 76, colored 2,	78
Marriages—White 3, colored 9,	12
Funerals—White 5, colored 1,	6
Contributions—Bishop's Salary,	\$ 30 00

Parochial Objects,	60 87
Other Objects,	68 50

\$165 37

MAURICE H. VAUGHAN.

GRACE CHURCH, MORGANTON.

Baptisms—Colored, Infant 9, Adult 7,	16
Catechumens—White,	20
Confirmations—White 1, colored 2,	3
Communicants—Number last year, white,	46
Added by Removal, white,	2
Lost by Removal,	6
Total now,	42
Marriages—White,	3
Funerals—White,	3
Contributions—Diocesan Missions,	\$ 15 00
Bishop's Salary,	35 00
Relief Fund,	5 00
Domestic Missions,	5 00
Parochial Objects,	41 51
Other Objects,	13 75

\$115 26

We are suffering for the want of a Minister, having in vain endeavored to get one. Occasional services have been kindly given us by the Rev. Messrs. Everhart, Tillinghast and Gordon. Lay-reading has been constantly kept up, with good attendance.

T. GEO. WALTON, *Senior Warden.*

ST. JAMES' PARISH, WILMINGTON.

Rev. A. A. WATSON, Rector.

Rev. GEORGE PATTERSON, Assistant Minister.

Baptisms—Infant, white 32, colored 4 ; Adult, white 15, col'd 3,	54
Catechumens—White, about	150
Confirmations—White 50, colored 1,	51
Communicants—Total now, white 356, colored 3,	359
Marriages—White 3, colored 1,	4
Funerals—White 22, colored 6,	28
Contributions—Diocesan Missions,	\$ 254 76
Bishop's Salary,	650 00
Relief Fund,	339 41
Education Fund,	50 00

Parochial Objects,	4,221 92
Other Objects,	226 56

\$5,742 65

It will be understood that the contributions reported above are independent of the pew rents. Beside much that has been directly contributed for the poor, there has been an effort made during the past year to establish a Home for Orphans and for indigent and aged persons. A building, with a considerable tract of land, was given by a member of the congregation. This is being put in order, and it is hoped that before long the resources of the people will enable them to open the institution and provide for its support upon a moderate basis. Twelve children have been educated and partly clothed at the expense of the Parish during the past year.

The Clergy of the Parish have officiated frequently at other points than the Parish Church. Occasional Sunday services have been held in other parts of the city—at Summerville, Rocky Point, and elsewhere in the country adjacent. During the Summer and early Autumn of last year, a semi-monthly service was maintained at Lebanon Chapel, Wrightsville, and in conjunction with the Clergy of St. John's Parish, at St. Philip's, Smithville.

ALFRED A. WATSON.
GEO. PATTERSON.

ST. THOMAS' CHURCH, WINDSOR.

Communicants—White 26, colored 2,	28
Confirmations—	2
Marriage—	1
Funerals—	2
Contributions—Bishop's Salary,	\$ 30 00
Missionary Fund,	30 00
Relief Fund,	6 00
Parochial Objects,	230 00
	<hr/>
	\$296 00

L. S. WEBB, }
TURNER WILSON, } Wardens.

*Report of Rev. George B. Wetmore, Rector of Christ Church, Rowan County,
and other Parishes.*

CHRIST CHURCH, ROWAN.

Baptisms—White, Infant,	3
Confirmations—White 9, and 3 at St. Andrew's—12, colored 1,	13
Communicants—Added by Confirmation, white 11, colored 1,	12

Lost by Death, white,	1
“ “ Removal, white,	4
Total now, white 60, colored 3,	63
Marriages—White,	2
Funerals—White,	4
Contributions—Diocesan Missions,	\$ 1 90
Bishop's Salary,	12 50
Relief Fund,	1 15
Domestic Missions,	50
	<hr/>
	\$16 05

ST. ANDREW'S, ROWAN.

Baptisms—Infant, white 3; Adult, white 3,	6
Confirmations—White,	5
Communicants—Added by Confirmation, white,	2
Total now, white,	28
Contributions—Diocesan Missions,	\$4 65
Bishop's Salary,	7 50
Relief Fund,	2 85
Domestic Missions,	3 50
Foreign Missions,	5 00
	<hr/>
	\$23 50

ST. JAMES', IREDELL.

Baptisms—Infant, white 4, colored 1; Adult, colored 1,	6
Confirmations—White 4, colored 1,	5
Communicants—Added by First Communion, white 4, col'd 1,	5
Lost by Death, white,	1
Total now, white 51, colored 8,	59
Contributions—Diocesan Missions,	\$1 70
Relief Fund,	1 60
	<hr/>
	\$3 30

HUNTSVILLE, YADKIN COUNTY.

Communicants—Present number,	9
Contributions—Bishop's Salary,	\$4 20
Directly,	2 50
	<hr/>
	\$6 70

ST. PHILIP'S CHURCH, MOCKSVILLE.

Communicants—White 6, colored 1,	7
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CHURCH OF THE REDEMPTION, LEXINGTON.

Communicants—Number last year, white,	6
Removed,	3
Total now, white,	3
Marriage—White,	1

GEO. B. WETMORE.

Report of Rev. W. R. Wetmore, Rector of St. Luke's Church, Lincolnton, and parts Adjacent.

Baptisms—Infant, white 14, colored (8 at High Shoals), 11 ;	
Adult white 1, colored (7 at High Shoals), 10,	36
Catechumens—White 30, colored 30,	60
Confirmations—White 8, colored (3 at High Shoals) 3,	11
Communicants—Number last year, white 40, colored 13,	53
Communicants—Added by First Communion, white,	8
“ “ Removal, white,	2
Lost by Removal, white,	5
Not reported for long neglect of the Holy	
Communion, white 6, colored 7,	13
Suspended, colored,	1
Total now, white 39, colored 5,	44
Funerals—White 5, colored (1 at High Shoals) 6,	11
Contributions—Diocesan Missions,	\$ 12 25
Bishop's Salary,	67 30
Relief Fund,	2 00
Domestic Missions,	8 00
Parochial Objects,	131 26*
Other Objects,	8 89

\$229 70

*Of this amount, \$93.66 have been contributed to the support of a Parish School which is now in successful operation. It is intended chiefly for those children whose parents are unable to pay tuition.

On every fourth Sunday and on the night before, I preach at the High Shoals, in Gaston county, where there is now a Chapel, erected mainly by aid obtained from the Freedmen's Bureau.

At Newton, where there are two Communicants, I have held several services and administered the Holy Communion once.

At Shelby I have spent one Sunday and preached. There is but one Communicant here.

W. R. WETMORE.

ST. PAUL'S CHURCH, LOUISBURG.

This Parish has been without the services of a Minister since the resignation of our late Rector, Rev. Dr. Ridley, in June last.

We are indebted to the Rev. Dr. Cheshire for valuable services while residing in the Parish during the Summer months. Since then, regular lay services have been held in the Church by a Lay-Reader—a candidate for Orders. There are no official acts to report.

Communicants—Number last year, white 36, colored 2,	38
Added by First Communion,	1
Lost by Removal,	10
Total now,	29
Contributions—Assessments for 1866,	\$ 65 00
“ “ 1867,	50 00
	<hr/>
	\$115 00

THOMAS WHITE, *Junior Warden.*

Report of Edward Wootten, Deacon.

Since my ordination at the Diocesan Convention (in May, 1867), I have been engaged as follows: I officiated in St. Paul's Church, Wilmington, as Assistant to the Rev. Mr. Morrelle until July 1st, when I took charge thereof alone. Owing to sickness which disqualified me for further duty, I procured the services of the Rev. Mr. Jones temporarily for the Parish, and having previously sought and obtained permission from the Bishop to attend the exercises of one of our Theological Seminaries, preparatory to receiving Priest's Orders, I left Wilmington early in September for said purpose, and have been since Sept. 25th, 1867, working with the Senior Class at the Virginia Theological Seminary, near Alexandria. I have officiated, from time to time, in different Parishes in the Diocese of Virginia, when requested so to do.

EDWARD WOOTTEN.

ST. JOHN'S CHURCH, RUTHERFORDTON.

Baptisms—White, Infant,	4
Catechumens—	13
Confirmations—White,	2
Communicants—Number last year, white,	8
Added by First Communion, white,	3
Total now, white,	11
Contributions—Bishop's Salary,	\$2 00
	<hr/>
	\$2 00

REPORTED BY A LADY.

Dr. *Fund for the support of the Episcopate and Contingent*

1867.			
May 17.	To balance,		\$ 79 43
	To Rev. C. T. Bland, Traveling expenses,		12 00
	To Rev. F. W. Hilliard, " "		25 00
	To Rev. M. M. Marshall, " "		15 00
	To Rev. Israel Harding, " "		10 00
	To Rev. A. A. Benton, " "		6 65
	To Rev. W. E. Snowden, " "		12 00
	To Rev. Luther Eborn, " "		2 50
	To Rev. N. C. Hughes, " "		10 00
	To Rev. W. C. Hunter, " "		5 30
	To Rev. W. R. Wetmore, " "		15 25
	To Rev. M. H. Vaughan, " "		20 00
	To Rev. G. B. Wetmore, " "		14 80
	To Rev. R. B. Sutton, " "		20 75
	To Rev. F. M. Hubbard, " "		15 00
	To Rev. H. A. Skinner, " "		9 00
	To Rev. Wm. Hodges, Expenses to Gen'l Convention,		20 00
	To Engelhard & Price, Printing,		21 55
	To Robinson & Smith, Advertising,		7 50
	To Repairs to Bishop's Residence,		100 00
	To Rev. J. H. Tillinghast, Traveling Expenses,		7 00
	To Bishop Atkinson, Salary, 1866,		116 08
	To Rev. L. Holmes, Traveling Expenses,		15 00
	To Rev. T. B. Haughton, " "		25 00
	To Rev. R. S. Mason, " "		9 25
	To Engelhard & Price, Printing,		3 00
	To Bishop Atkinson, 1866,		380 00
	To Bishop Atkinson, 1st Quarter, 1867,		625 00
	To Insurance Bishop's Residence,		137 50
July 18.	To Bishop Atkinson, 2d Quarter, 1867,		625 00
22.	To W. N. Tillinghast, Traveling Expenses to Conv'n,		13 50
Aug. 1.	To Bishop Atkinson, 1866,		201 79
	To Bishop Atkinson,		39 75
Sept. 2.	To W. N. Tillinghast, Journals,		150 00
	To amount carried forward,		\$2,769 60

Expenses of Convention, in account with Treasurer.

Cr.

1867.

May 16.	By Calvary Church, Tarboro',.....	\$ 70 00
	By Trinity, Scotland Neck,.....	70 00
	By Christ Church, Rowan,.....	2 50
	By St. Andrew's Church, Rowan,.....	3 00
	By St. James' Church, Iredell,.....	2 80
	By St. John's Church, Pitt County,.....	10 00
	By St. Paul's Church, Clinton,.....	15 00
	By Christ Church, Elizabeth City,.....	40 00
	By Trinity Church, Asheville,.....	15 00
	By Christ Church, Newbern,.....	300 00
	By Emmanuel Church, Warrenton,.....	85 00
	By Holy Trinity, Hertford,.....	25 00
	By St. Paul's, Greenville,.....	18 00
	By St. John's, Wilmington, 1866,.....	150 00
	By Trinity, Beaufort County,.....	20 00
	By St. James' Church, Wilmington,.....	350 00
	By Grace Church, Plymouth,.....	10 00
	By Advent, Williamston,.....	10 00
	By St. Luke's Church, Washington County,.....	10 00
	By Chapel of the Cross, Chapel Hill,.....	20 00
	By St. Mark's, Deep River,.....	15 35
	By Calvary, Wadesboro',.....	10 00
	By St. Matthew's, Hillsboro',.....	50 00
	By St. Mary's, Orange County,.....	5 00
	By St. Timothy, Wilson,.....	18 35
	By St. Luke's, Lincolnton,.....	15 25
	By St. Thomas, Bath,.....	7 00
	By St. John's, Durham Creek,.....	5 00
	By Christ Church, Raleigh,.....	170 25
	By St. Mary's, Gatesville,.....	9 00
	By St. Peter's, Gates County,.....	6 25
	By Church of Our Saviour, Jackson,.....	18 50
	By Calvary, Henderson County,.....	25 00
	By St. James', Hendersonville,.....	10 00
	By Statesville,.....	20 00
July 13.	By Calvary, Tarboro', Pan Anglican,.....	25 00
	By Trinity, Scotland Neck,.....	25 00
	By St. John's, Wilmington,.....	50 00
	By Trinity, Asheville,.....	10 00
	By St. John's, Rutherford,.....	2 00
	By Huntsville,.....	2 50
	By Epiphany, Leaksville,.....	37 25
	By Christ Church, Raleigh,.....	50 00
	By St. Paul's, Edenton,.....	25 00
	By Christ Church, Newbern,.....	50 00
	By St. Luke's, Lincolnton,.....	18 05
Aug. 24.	By Calvary, Wadesboro',.....	18 00
	By St. Mary's School, Raleigh,.....	36 00
	By St. John's, Fayetteville,.....	73 75
	“ “ “ “.....	86 00
	By St. James', Wilmington,.....	101 79
	“ “ “ “.....	100 00
	To amount carried forward,.....	\$2,321 59

Dr. *Fund for the support of the Episcopate and Contingent Expenses*

1867.	To amount brought forward,.....	\$2,769 60
Aug. 25.	To Bishop Atkinson, Pan Anglican Council,.....	310 00
	To W. H. Bernard, Printing Journals,.....	52 25
	To Bishop Atkinson, on account 3d Quarter, 1867,...	279 16
	" " " Balance 3d Quarter, 1867,.....	345 84
	To W. N. Tillinghast, on acc't Journals,.....	80 00
	To Insurance Bishop's Residence,.....	52 00
	To Postage Stamps and Revenue Stamps,.....	6 90
	To balance carried down,.....	4 60
		<hr/>
		\$3,900 35

of Convention, in account with Treasurer—Continued.

CR.

1867.	By amount brought forward,.....	\$2,321 59
Aug. 24.	By St. Matthew's, Hillsboro',.....	35 00
	By St. Paul's, Greenville,.....	2 00
	By St. Stephen's, Oxford,.....	15 00
	By Statesville,.....	11 75
Oct. 10.	By St. Paul's, Beaufort,.....	10 00
25.	By St. Matthew's, Hillsboro',.....	40 00
Nov. 15.	By Christ Church, Rowan,.....	5 00
	By Christ Church, Newbern,.....	50 00
	By Calvary, Wadesboro',.....	7 25
	By Emmanuel, Warrenton,.....	20 25
	By Gwynn's Chapel,.....	6 20
1868.		
Jan. 1.	By Interest Permanent Fund,.....	552 65
	By St. Paul's, Edenton,.....	25 00
	By St. Paul's, Wilkesboro',.....	5 00
	By St. Luke's, Lincolnton,.....	1 25
	By St. James', Wilmington,.....	279 16
	By St. Paul's, Edenton,.....	6 00
	By St. Mary's School, Raleigh,.....	12 00
	By St. Andrew's, Rowan,.....	7 50
March 10	By St. John's, Fayetteville,.....	86 00
	By Christ Church, Rowan,.....	3 50
	By St. Bartholomew's, Pittsboro',.....	25 00
	By St. Luke's, Salisbury,.....	60 00
	By St. John's, Fayetteville,.....	30 25
	“ “ “ “.....	86 00
	By Emmanuel Church, Warrenton,.....	19 45
	By St. Paul's, Wilkesboro',.....	5 00
	By St. Luke's, Lincolnton,.....	19 25
	By St. Matthew's, Hillsboro',.....	40 00
	By Emmanuel, Warrenton,.....	13 30
	By Christ Church, Newbern,.....	53 00
May 2.	By Trinity, Asheville,.....	47 00
		<hr/>
		\$2,900 35
May 4.	By balance brought down,.....	4 60

Dr. *Missionary Fund for Current Pur-*

1867,			
May 17.	To Rev. S. W. Kennerly,.....	\$	50 00
	“ “ Israel Harding,.....		50 00
20.	“ “ P. D. Thompson,.....		100 00
	“ “ T. B. Haughton,.....		50 00
	“ “ G. W. Phelps,.....		50 00
	“ “ E. H. Holmes,.....		50 00
	“ “ R. B. Sutton,.....		50 00
	“ “ N. C. Hughes,.....		50 27
	“ “ W. E. Snowden,.....		50 00
	“ “ “ “		50 00
	“ “ Geo. B. Wetmore,.....		50 00
	“ “ W. R. Wetmore,.....		10 00
July 8.	“ “ “ “		40 00
19.	“ “ Jarvis Buxton,.....		25 00
Aug. 30.	“ “ R. W. Barber,.....		50 00
Oct. 21.	“ “ A. A. Benton,.....		50 00
	“ “ S. S. Barber,.....		50 00
	“ “ W. R. Wetmore,.....		50 00
	“ “ N. C. Hughes,.....		50 00
	“ “ Jarvis Buxton,.....		25 00
	“ “ Geo. B. Wetmore,.....		50 00
	“ “ Jarvis Buxton,.....		50 00
	“ “ F. M. Hubbard,.....		50 00
	To balance carried down,.....		312 52
			<hr/>
			\$1,412 79

poses, in account with Treasurer.

Cr.

1867.

May 1.	By balance from old account,.....	\$ 117 24
	“ Collections by Bishop Atkinson,.....	316 35
17.	“ St. Paul's, Edenton,.....	33 40
	“ St. Luke's, Salisbury,.....	50 00
	“ Christ Church, Rowan,.....	8 35
	“ St. Andrew's, Rowan,.....	3 85
	“ St. John's, Pitt County,.....	15 00
	“ Trinity, Asheville,.....	20 00
	“ Emmanuel, Warrenton,.....	52 00
	“ Holy Trinity, Hertford,.....	6 00
	“ St. Paul's, Greenville,.....	10 00
	“ Trinity, Beaufort,.....	20 00
	“ St. James', Wilmington,.....	300 00
	“ Grace, Plymouth,.....	15 00
	“ Advent, Williamston,.....	15 00
	“ St. Luke's, Washington County,.....	5 00
	“ Chapel of the Cross, Chapel Hill,.....	25 00
	“ St. Mark's, Deep River,.....	20 00
20.	“ Convention collection, St. James's, Wil- mington,.....	146 35
Aug. 24.	“ Calvary, Wadesboro',.....	2 00
	“ Trinity, Beaufort County,.....	10 00
	“ St. Paul's, Greenville,.....	1 75
Oct. 15.	“ Calvary, Wadesboro',.....	2 75
	“ Emmanuel, Warrenton,.....	19 75
	“ St. Luke's, Lincolnton,.....	1 70
	“ St. Paul's, Edenton,.....	24 00
Feb. 24.	“ St. Mary's School, Raleigh,.....	38 00
March 10	“ St. John's, Fayetteville,.....	64 00
	“ Christ, Rowan County,.....	1 90
	“ St. Andrew's, Rowan County,.....	4 65
	“ St. James', Iredell County,.....	1 70
	“ St. Bartholomew's, Pittsboro',.....	15 00
	“ Emmanuel, Warrenton,....	8 30
	“ St. Paul's, Greenville,..... }	21 50
	“ Trinity, Beaufort County,..... }	
16.	“ St. Luke's, Lincolnton,.....	2 25
April 30.	“ Trinity, Asheville,.....	15 00
		<hr/>
		\$1,412 79

1868.

May 1. To balance brought down,..... \$ 312 52

Dr.		<i>Relief Fund for disabled Clergy, Widows</i>
1867,		
May 17.	To Mrs. Wiley,.....	\$100 00
Oct. 21.	“ “ C. S. Benton,.....	50 00
1868.		
Aug. 20.	“ Bishop Atkinson for distribution,.....	157 37
	To balance carried down,.....	155 00
		<hr/> \$462 37

		<i>Education Fund in</i>
1867.	To E. Gregory Prout,.....	\$50 00
Oct. 18.	“ J. Richard Joyner,.....	50 00
	“ Bishop Atkinson for distribution,.....	36 80
1868.		
	“ Edmund Joyner,.....	50 00
		<hr/> \$186 80

and Orphans, in account with Treasurer.

CR.

1867.			
May 1.	By balance from old account,.....	\$233	37
16.	" St. James', Wilmington,.....	133	00
	" St. Luke's, Salisbury,.....	20	00
	" St. John's, Pitt County,.....	5	00
	" Trinity, Asheville,.....	5	00
	" Trinity, Beaufort County,.....	6	00
	" Grace, Plymouth,.....	5	00
July	" Advent, Williamston,.....	5	00
	" Chapel of the Cross, Chapel Hill,.....	10	00
	" St. Bartholomew's, Pittsboro',.....	20	00
1868.			
Feb. 24.	" St. Mary's School, Raleigh,.....	10	00
	" St. Bartholomew's, Pittsboro',.....	10	00
		\$462	37
1868.			
May 1.	By balance brought down,.....	\$155	00

account with Treasurer.

1867.			
May 1.	By balance from old account,.....	\$	28 00
16.	" St. James', Wilmington,.....	108	80
March 3.	" St. James', Wilmington,.....	50	00
		\$186	80

ABSTRACT OF PAROCHIAL REPORTS, 1868.

PARISHES AND LOCATION.		MINISTER.		BAPTISMS.		CATECHU- MENS.		CONFIRMA- TIONS.		COMMUNI- CANTS.		MARRIA- GES.		FUNER- ALS.		CONTRIBUTIONS.	
				INFANT.	ADULT.												
				White.	Colored.	White.	Colored.	White.	Colored.	White.	Colored.	White.	Colored.	White.	Colored.		
Trinity, Asheville,	Jarvis Buxton,	4	...	36	...	7	...	45	...	1	...	1	...	233	63		
Missionary Stations, near Asheville,	"	16	6	36	...	10	...	12	...	...	...	...	...	6	00
St. Thomas', Bath,	H. G. Hilton,	4	2	3	3	...	...	29	3	...	...	...	...	5	1
Zion, Beaufort County,	Luther Eborn,	4	...	30	...	16	1	42	2	...	...	...	...	25	50
St. James', Beaufort County,	"	...	...	30	...	...	...	4	...	...	...	...	...	...	...
Trinity, Beaufort County,	Israel Harding,	3	...	30	12	5	4	43	6	...	...	...	...	75	92
St. Paul's, Beaufort,	Wm. E. Snowden,	7	3	60	...	13	...	43	3	...	...	...	...	74	00
Chapel of the Cross, Chapel Hill,	F. M. Hubbard, D. D.,	2	1	20	...	...	...	38	...	...	...	...	...	250	83
St. Peter's, Charlotte,	Benj'n S. Bronson,	8	1	28	...	2	...	44	...	...	...	...	...	356	25
St. Paul's, Clinton,	R. B. Sutton,	...	...	...	...	...	...	...	...	...	...	...	...	5	93
St. Mark's, Deep River,	Israel Harding,	4	1	...	...	...	...	12	...	...	...	...	...	11	50
St. John's, Durham's Creek,	F. W. Hilliard,	6	4	60	30	9	2	81	16	...	...	...	...	531	84
St. Paul's, Edenton,	Jos. W. Murphy,	2	...	45	...	...	...	76	9	...	...	...	...	1,253	17
Christ Church, Elizabeth City,	J. C. Huske,	2	...	104	125	9	10	162	17	...	...	...	...	2,063	00
St. John's, Fayetteville,	W. C. Hunter,	11	9	...	...	...	...	...	...	...	...	...	...	...	...
Missionary Station, Gaston,	G. W. Phelps,	3	...	...	...	...	...	...	...	...	...	...	...	...	...
St. Mary's, Gatesville,	"	...	...	30	35	4	...	32	1	...	...	...	...	68	87
St. Peter's, Gates County,	B. V. L. Hutton, Lay-Reader,	3	3	...	...	...	...	42	...	...	...	...	...	...	...
St. Stephen's, Goldsboro',	Israel Harding,	8	2	8	...	5	...	23	1	...	...	...	...	40	87
St. Paul's, Greenville,	Neilson Falls,	1	...	...	...	...	...	6	...	...	...	...	...	...	...
St. Mark's, Halifax,	W. C. Hunter,	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Holy Innocents, Henderson,	F. W. Hilliard,	2	...	50	...	1	...	14	...	...	...	...	...	10	00
Calvary, Henderson County,	M. A. Curtis, D. D.,	2	1	28	...	2	5	45	...	...	...	...	...	40	27
Holy Trinity, Hertford,	S. S. Barber,	3	3	...	...	3	...	63	...	...	...	...	...	207	00
St. Matthew's, Hillsboro',		...	...	...	...	...	...	...	...	...	...	...	...	...	...
Missionary Stations in Hyde County,		...	...	...	...	...	...	...	...	...	...	...	...	...	...

[illegible]

St. Timothy's, Wilson,	12	....	6	....	25	....	4	....	43	....	5	3	7	....	308 01
St. Thomas, Windsor,	....	....	8	....	....	....	....	....	26	2	1	....	2	....	206 00
St. James', Waynesville,	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Grace Church, Woodville, Bertie County,	2	....	....	....	9	....	1	....	14	....	....	....	....	....	43 00
Various places, reported only in the Bishop's Address,	8	....	2	....	....	22	1	....	....	....	....	....	....	....	....
Totals,	361	88	102	45	1667	1085	321	74	2839	194	86	64	233	38	\$28,714 81

Names printed in italics are Missionary Stations—not entitled to representation in the Convention.

The ASSESSMENT on each Parish, for the Bishop's Salary and Contingent Expenses of the Convention, is a sum equal to \$2 for each Communicant in the Parish, per annum, to be remitted to the Treasurer in *quarterly* instalments.

For Diocesan Missions and the Relief Fund, a collection is to be made on one Sunday in each month; of which, the Bishop may appropriate not exceeding one-fifth to the Relief Fund.